

JAN 25 1913

Read: WHAT NEW THOUGHT TEACHES



NAUTILUS MAGAZINE

FEBRUARY, 1913

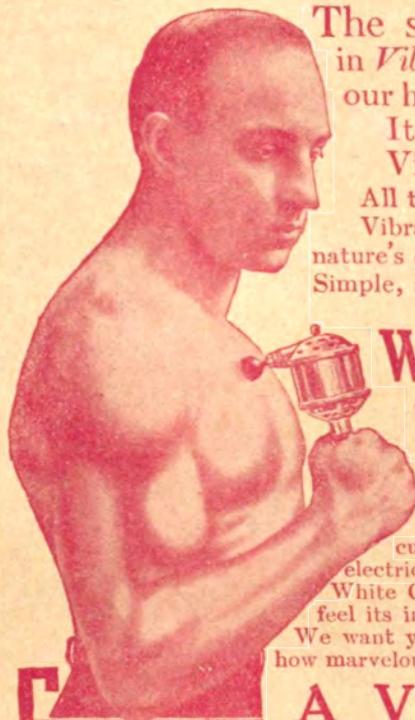
LOW aim is crime because it pulls down every other quality to its level. Low aim destroys the executive ability. The faculties and the entire man follow the aim.

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NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

BERKELEY, Calif.—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.

BILLINGS, Okla.—Dr. H. G. Coffeen.

BOSTON, Mass.—Miss Leonora Ilsley Joslyn, Suite 616, 59 Temple Place.

BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.

BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.

BUFFALO, N. Y.—Mrs. Candis J. Hall, 538 Delaware avenue.

BURLINGTON, Iowa.—A. W. Martens, Pub., 301 S. Main street.

CALGARY, Alberta, Canada.—Mrs. M. Mason, 286 Eighth avenue, West.

CANTON, Ohio.—Ralph W. Young, 323 North Market street.

CAPE TOWN, South Africa.—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.

CHICAGO, Ill.—Mrs. Louise Alden, 400 Hermitage avenue.

CHICAGO, Ill.—Purdy Pub. Co., 27 E. Randolph street, near Marshall Field's.

CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.

CHICAGO, Ill.—The Chicago Fellowship; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.

CHICAGO, Ill.—The Library Shelf Book Shop, 850-854 McClurg Building.

CHICAGO, Ill.—Priscilla Knox McArthur, 1340 La Salle avenue.

DAYTON, Ohio.—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.

DENVER, Col.—Mrs. Edith Marie Raymond, 302 Twenty-second street.

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HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.

JERSEY CITY HEIGHTS, N. J.—Mt. Pitcairn Spiritual Association, 386 Central avenue.

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MELBOURNE, Australia—Miss E. R. Hinge, 178 Little Collins street.

MEMPHIS, Tenn.—New Life Fraternity. Mrs. Florence B. Nelson, 2109 Elzey avenue.

MILWAUKEE, Wis.—Gustave Pinske, 713 State street.

MINNEAPOLIS, Minn.—Life Power Society, C. A. Billig, 2200 Hennepin avenue.

MINNEAPOLIS, Minn.—The New Life Fraternity, Amelia A. Randall, Room 480, Auditorium building.

NEW ORLEANS, La.—Dr. M. J. Richardson, 1917 St. Charles street.

NEW YORK CITY.—Mystic Light Library Association, 49 John street.

NEW YORK CITY.—New Thought College Free Reading Room, 110 W. 34th street.

NEW YORK CITY.—Goodyear Book Concern, 20 Fifth avenue (at 33rd street).

NEW YORK CITY.—Dr. Richard R. Schleusner, 118 East 27th street.

OAKLAND, Cal.—Rest Reading Rooms, 727 14th street.

OAK PARK, Cal.—B. E. Moyer, 2915 34th street.

OMAHA, Nebr.—Omaha New Thought Fellowship, Room 3, Lyric Theatre building, Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.

ORANGE, N. J.—Mrs. Frances A. Ross, The Fairbanks, 477-481 Main street.

PATERSON, N. J.—G. Van Dalinda, 321 Romaine bldg.

PERTH, Western Australia.—The Truth Center, Hay and Pier streets.

PHILADELPHIA, Pa.—Mary E. Brown, 1839 N. 11th street.

PITTSBURG, Pa.—Dr. H. Lewis Belknap, 813 Wood street, Second floor, Wilkinsburg Station.

PITTSBURGH, Pa.—Pittsburgh New Thought Alliance, 809 Wabash building.

PROVIDENCE, R. I.—Miss S. C. Dunham, 104 Olney street.

ST. LOUIS, Mo.—Everts College of Suggestion, 3725 Olive street.

ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street.

SALT LAKE CITY, Utah.—Shepard, the Magazine Man, 77 East 3d South.

SAN ANTONIO, Tex.—Mrs. Mary Norton, 3707 S. Presa street.

SAN DIEGO, Cal.—Loring & Co., 762-766 Fifth street.

SAN DIEGO, Cal.—School of Practical Metaphysics, American Woman's League Hall, 8th and C streets.

SAN DIEGO, Cal.—Miss Celia B. Slocum, 1658 Front street.

SAN FRANCISCO, Cal.—Olivia Kingsland, 48 Portola street, near Steiner and Waller.

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SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbour, Prop., 707 State street.

SEATTLE, Wash.—Mrs. Agnes J. Galer, 516-518 Crary building.

SPOKANE, Wash.—Spokane Book and Stationery Company, 114 South Post street.

TACOMA, Wash.—C. Albin Thorell, 1014 South 11th street.

TORONTO, Can.—W. H. Evans, 488 College street.

VALPARAISO, CHILE, S. A.—Georgina Hammer-ton, Carilla, 271 P. O. B.

WASHINGTON, D. C.—Oriental Esoteric Society, 141 Q street, N. W.

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Nautilus News

BY THE EDITORS.

The Serial Story.

The March instalment of Mrs. Whitney's story brings more clues, more retribution, and a most dramatic glimpse into the underworld. This is probably the most dramatic and exciting instalment of Mrs. Whitney's serial, even as it is the most dramatic moment in one man's life. And it is typical of the way every man's hidden life comes up at last and confronts him with the truth. And every woman's.

Thought Starters.

One of our leading articles for March *Nautilus* is a splendid study by Orison Swett Marden, "The Habit of Feeling Prosperous." Oh, yes, prosperity is a habit, subject to all the laws that make habit. Good and bad! To know these laws is to know yourself and command yourself. Our readers will profit by Dr. Marden's experience and philosophy.

Dr. Edward B. Warman's lesson in psychology for March has to do with thought transference, mind reading and muscle reading. Dr. Warman's presentation of this subject is eminently "safe and sane," and I think it will please most of our readers.

In the March number Walter De Voe will conclude his splendid series of articles on "The Science of Vitality." Following this will come another fine study of "The Science of Prayer," by Paul Ellsworth.

Those of our friends with a leaning to science will be specially interested in G. Willard Bartlett's "The Autobiography of the Soul Atom."

Thomas Dreier contributes a masterly little lesson in psychology derived from Buddha and his "seven weapons."

Among other things, my editorials for March will deal with positive and negative affirmations and their effect upon the subconscious.

Edwin Markham contributes three little poems, "Three Runes for the Road," of unusual beauty to those who know the power of mind and heart.

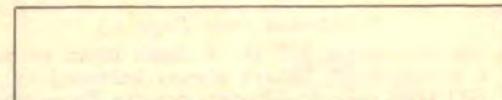
Thank You!

We want to thank our readers for the many beautiful little remembrances that came to us in the holidays. Thank you all for the pretty cards, the letters, and other gifts. And thank you above all for the Good Will and the beautiful wishes that came with them. We will do our best to realize your good wishes, and to pass them back to you again with interest.

I hope our friends all had so many beautiful Christmas things that they did not notice the fact that no special remembrance came from me. This year I have been perforce and with-

(Continued on Page 2.)

Say you saw it in THE NAUTILUS. See guarantee, page 5.



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Keep Sweet!

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(Continued from Page 1.)

out intention a SPUG. I didn't mean to be, I assure you! I have always belonged to a SPUG of my own—Society for the Promotion of Useful Giving. But this year I found myself swamped in work, so that it was impossible for me to get to Christmas giving until the very day before Christmas! That was too late to think of sending a Christmas greeting by postal card to any of our friends. So I had to send all my Christmas good wishes by wireless, and I hope you caught them on the fly.

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Lecture.**

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WHY?

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In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Under the new postal law these book notices are regarded as advertisements. Reviews are written by William E. Towne unless otherwise signed.

—Denver has a new headquarters for New Thought, in the Colorado Psychology Society, which meets the first and third Tuesday evenings of each month in the assembly hall of the Hotel Shirley. About eighty charter members are already enrolled. John C. Kraus is president, 1030 Washington street, and Mrs. Maud I. Parsons, secretary.—E. T.

—“The Prolongation of Life,” by Dr. Emil Meyer. A very interesting little volume that emphasizes and advocates deep breathing as one means to prolonging life. In addition to this, Dr. Meyer proposes a simple and unique means of promoting health and long life, for which he claims remarkable results. Forty-four pages, paper covers. Price not given. Published by the author, Dr. Emil Meyer, Richmond Hill, L. I., New York.

—On December 7 *The Progressive Thinker* (Chicago) issued an illustrated anniversary edition. This veteran spiritualist weekly has been published for twenty-three years. From the very first year of publication it assumed front rank among spiritualist papers. *The*

Progressive Thinker has always been broad minded in its editorial outlook and the material published in its columns has been original and interesting.

—“The Myth in Marriage,” a beautiful little leather bound Roycroft book, by Alice Hubbard. The purpose of the book is to bring forth and discuss those problems and experiences which sooner or later confront all married people, to the end that harmony and understanding may become living things in marriage instead of being simply mirages to vex the soul. Especial emphasis is laid upon the need for economic freedom for woman before marriage can reach a very high plane. The author discusses marriage in a very able and analytical manner that will find a response in the heart and understanding of those who really think. We believe the price of this little book is \$6.00. Published by The Roycrofters, East Aurora, N. Y.

—“Bunnyville Folks,” by Jessie Juliet Knox. A beautiful little volume for little folks, detailing the wonderful experiences of Mr. and Mrs. White, a pair of tame white rabbits. They ran away from home and taught to their wild brothers and sisters the habits and customs they had learned from living with human beings. 157 pages, very daintily bound in lavender cloth, title in gold, heavy printed jackets. Price, 70 cents, postpaid. Jennings & Graham, Cincinnati, Ohio.

—“The New Home Cook Book.” Compiled from special recipes contributed by the ladies of Chicago. This, the sixtieth edition of this book, contains new articles on “The Fireless Cooker,” “The Casserole” and “Sunday Night Suppers.” The book also contains articles upon “Home Making and House Furnishing” and “Oil and Gas Stove Cooking,” etc., with many valuable recipes all duly classified for ready reference. The book contains 406 pages, special cloth binding. Price, postpaid, \$1.11. A. C. McClurg & Co., Chicago.

—“Chirps” is a little magazine for people who keep canaries—or who would like to keep them. It tells you how to feed and care for birds so as to keep them strong and well and tuneful. We think you can get a copy of *Chirps* just by sending your name and address to our friend, the publisher, John Cottam, London, Ont., Canada.

—“The Moonlight Banquet,” by Lewis Prather Puterbaugh. A comedy in which the characters are cattle. The author claims to have originated the idea of making animals the characters in a play before the days of Chanticleer. 113 pages, cloth. Price, \$1.50. L. P. Puterbaugh, North Yakima, Wash.

—“Astrology Explained,” by Alan Leo. Explains the rudiments of astrology in a clear manner. Also the philosophy of astrology. Paper covers. Price, 25c. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C., London, England.

Autology

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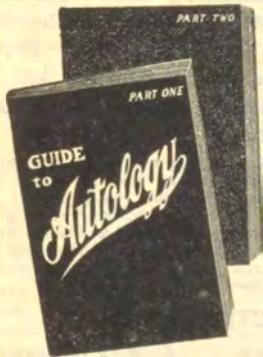
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One Year Ago Today

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Harvard University Medical School, '88; College of Physicians and Surgeons (Chicago), '89; formerly House Physician and Surgeon in Cook County Hospital (Chicago); Professor of Obstetrics College of Physicians and Surgeons (Chicago); member Chicago Medical Society to 1912.

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THE NAUTILUS.

Vol. XV.

FEBRUARY, 1913

No. 4.

CONTENTS:

Editorials,		Elizabeth Towne, 13 to 18
The Key, (New Poem),		Cora Linn Daniels, 19
What New Thought Teaches,		William E. Towne, 20
Start the Day Expecting to Succeed,		Orison Swett Marden, 21
The Power of Faith-Hope,		William Walker Atkinson, 26
Lessons in Practical Psychology, (Article 7),		Edward B. Warman, A. M., 30
How to Increase Efficiency of Employes,		Thomas Dreier, 33
The Science of Vitality,		Walter De Voe, 36
Intemperance, Its Mental Cause and Cure,		Annie Rix Millitz, 39
Personal Experiences in Peace and Self-Healing,		Florence Mansfield, 42
The World Child,		F. W. Eggleston, 44
Views and Reviews,		William E. Towne, 45
Two Plays That Help,		S. Jay Kaufman, 48
The Practice of the Presence, (Serial Story),		Gertrude Capen Whitney, 50
The Way the Wind Blows,		56
Departments of Ways and Means:		
Things That Make for Success,		58
Family Counsel,		60
Little Visits,		61
Anent Books and Things,		2
Nautilus News,		1

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THE NAUTILUS

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 William Walker Atkinson
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 Annie Rix Millitz
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 Horatio W. Dresser

These are
 Some of
 The Nautilus
 Contributors
 for 1913.
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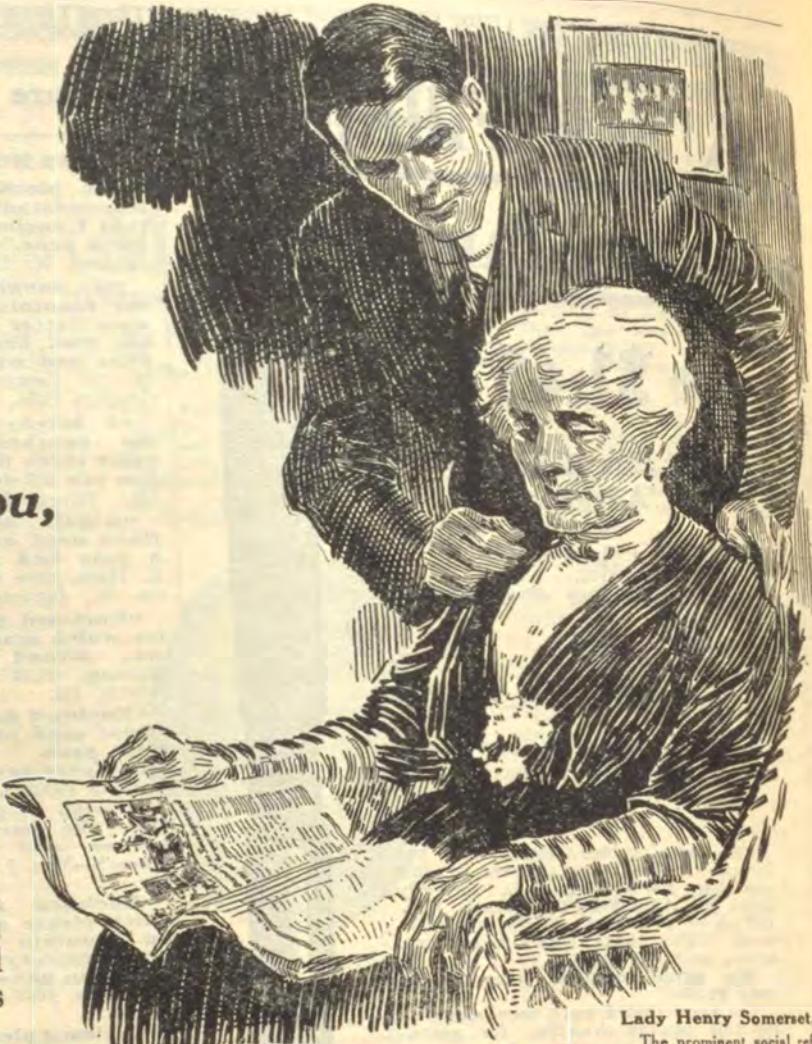
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{ VOL. XV
No. 4



A Matter of Intention.

S LOVENLY work cannot be made right by the banal excuse, "Of course I did not *mean* to make a mistake." The reckless driver who runs over a child in the street says the same thing. In both cases the excuse is equally inept. Nobody thinks for a moment that the worker *meant* to make a mistake, or the chauffeur to run over the child in the street.

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It means doing one thing at a time and doing that thing so perfectly that there is no possibility of anybody doing it better.

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It means persistence in exact and thorough work until you get the habit.

The Optimist with the Pessimist.

IT takes a pessimist to balance an optimist and the two together can do more than either can do by himself. Don't be impatient with the pessimist, but let him point out the places that need strengthening. Then let everybody pull together to strengthen those places.

Don't forget that positive affirmation is always a greater power than negative—the radical is ever a greater force than the conservative.

The optimist is always on top, always forging ahead.





Editorials

By ELIZABETH TOWNE

The Word of Faith quenches all the fiery darts of the faithless.

The pessimist's over-cautiousness will not in any measure prevent success UNLESS YOU MAKE IT A POSITIVE FORCE BY ETERNALLY AFFIRMING IT AS A DRAWBACK.

Stay your heart on God your ideal, believe and receive. Never mind the ups and downs—go in to win, and stick to it.

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Place Your Trust in the Soul of Things.

WHEN you ask the Spirit *how* a thing is going to be accomplished you get no answer. You never can. *Trust the Spirit* and keep on affirming the things you desire.

And see that in ALL your ways you acknowledge the spirit—no matter what comes. The spirit is the Great Wisdom that knows all the things you don't know, and it is your part to be led by the spirit, and to believe in the spirit no matter what the results.

All things work together for good to those who trust the spirit. To those who believe in God, in good. To those who believe that whatever comes is best at that time and place, *and that each thing leads to something better.*

For instance, suppose you have your heart set on taking advantage of one particular opportunity. But that opportunity may not lead just where you think it will. It may lead into failure and bankruptcy and discredit and all sorts of unpleasant things that you don't think of now. It may lead to things that you would regret all your life long.

BUT THE SPIRIT DOES KNOW.

You have your eye on this and you think it is the one great opportunity, and maybe through looking at it so closely and carefully you are overlooking the greater opportunity which may be near. You don't know what will be best for you.

BUT THE SPIRIT DOES.

Look not upon the outward appearance and get hypnotized with THE THING, which you think is the one opening. Be unattached to THINGS. Be unattached to even the great things. Let the spirit give, and let the spirit take away, blessed be the name of the spirit.

But hold fast to the UNSEEN side of your ideal. Success is yours, and the way will surely open if *you keep on trusting and rejoicing.* Trusting and rejoicing in the UNSEEN REALITIES not in the visible *things* that come and go, changing with every hour.

Let go of the outward appearance.

Affirm health, happiness and prosperity, and rest assured that the way will open into all the good you desire. It may be the way that looks plain to you now, or it may not. But it will surely open if you keep on believing and receiving from the spirit; while you radiate the best Good Will that is in you.

Radiate Good Will upon the work that lies at hand, and upon all persons with whom you come in contact. And get ready for greater things.

Be still and know yourself, the RADIANT SUN of God, shining upon all things, *ripening* all things to better and best, as the sun ripens the green fruits to perfection and usefulness.



Editorials

By ELIZABETH TOWNE

Beauty and Character.

NO, INDEED, it is NOT wrong for you to try to be just as beautiful and attractive as you possibly can. It is your DUTY and privilege to express all the beauty and attractiveness possible. To be beautiful is to express love, and love is God. You know the Bible says God is love. Men and women are put in this world to love each other. How can we love what is not beautiful? To be beautiful is our duty toward each other as well as toward ourselves.

But we have also another duty—to express CHARACTER as well as beauty. We must be strong as well as beautiful. We must be true as well as beautiful. We must be honest as well as beautiful. If we are true and honest we shall not misuse our beauty. And no one else will be misled by it.

Beauty cannot hide character.

Ugliness cannot hide character.

But ugliness is more apt to hide character than beauty, for the reason that ugliness does not ATTRACT attention. Beauty attracts attention, and the attention discovers not only the beauty, but the character which underlies the beauty.

Perfect beauty is the true expression of perfect character.

Practice GOOD WILL with stick-to-itiveness, and the beauty of whole-ness will unfold from within you.

*Express Order at Home.*

THE great thing you can do to save your husband's health is (1st) to make right choices in your heart, so that

you will continually radiate PEACE AND GOOD WILL AND LOVE. (2d) make a clean and peaceful and attractive home. See that you cook the most healthful, plain meals that you possibly can and serve them in the cleanest, neatest, most orderly manner possible to you. Make your home express peace and order and love just as much as you can.

Don't go to the extreme of spending yourself faster than you have energy to spend. If you are to do anything toward advancing your husband's interests you must keep *yourself* with a good head of vim. Take time every morning for your New Thought practices—if I were in your place I would take anywhere from half an hour to an hour every morning of the world, no matter what happened. I would shove the work along and do it afterward. You will be twice as strong after an hour's New Thought practices, full breathings, and affirmations and going into the Silence—after that you will be twice as strong to do the work that you have to do.

Bring order into your life, discipline yourself and you will find your problems all solving themselves. Also you will find it true that "the believing wife sanctifies the husband." Not a right choice and right deed of yours but has its influence on your husband, whether you see it or not.

*That Evil Magnetism.*

OBLESSED is the word. A is obsessed with his own foolish idea that B can bring him misfortune by wishing him ill. There was a wise man of the




Editorials

By ELIZABETH TOWNE

Old Testament who went out walking with a foolish friend. The two of them met Shimei who began to curse the wise man. The foolish friend advised retaliation, but the wise man said, "No—mayhap the Lord will reward me blessing for Shimei's cursing." In other words, the wise man knew that if he kept his own heart right and his own thoughts straight that Shimei's cursing would sink into the bottomless pit of oblivion and do no harm. His own Good Thoughts and Good Feelings would bring him blessings even while Shimei cursed.

"The breastplate of righteousness is able to quench *all* the fiery darts of the wicked." Let A meet B's cursings with his own Good Will and he has nothing to fear. Moreover A's Good Will will eventually melt B's ill will. Ill will is *always* negative to Good Will, as ice is to clear sunshine. Good Will is soulshine.

B's ill will cannot affect A unless A is likewise in the ill will vibrations. But A's Good Will, which is positive to ill will can girdle the world and melt the ill will in the heart of B. This means that you can speak the GOOD WORD of health, happiness, and prosperity for any person, and it will certainly reach him and do its work. This is telepathy—the transference of thought by wireless instead of by wire or voice.



A Clean Heart Insures Guidance.

SO YOU believe "There are those who get more harm than good out of New Thought, by wrong application of its principles." I don't believe it. It is

your belief against mine. I have yet to see the human being who didn't improve his outlook on life, his Good Will to others, his own nature and character, and his work, not to mention his health, by every bit of New Thought which he learned and tried to practice. We learn by mistakes, you know, as well as by our successes. All it needs is RIGHT PURPOSE and we are led in the lines of good.

The basis of New Thought is a clean heart filled with love and Good Will and a desire to express good and help make the world better and brighter and happier. And one's own mind is the fulcrum and the lever by which he raises the world. To command one's thoughts for good and to act always with the Purpose of Good, is to let your light shine so that the world may see your good works and glorify God who works in you and through you to will and to do of His good pleasure.

Why do you slur the man who takes pay for mental treatment? Any worker is worthy of his hire. It is time that is money in this world, and it is *time* that we pay for in cash. It takes time to heal by "vibrations" as well as by dope.

Marital Schisms.

PRACTICE New Thought with a will.

You and your husband are bound together by invisible nerves and arteries, and *your* highest thoughts will certainly find circulation in his being. "The believing wife shall sanctify the husband." The loving and believing wife shall inspire the husband. Every good





Editorials

By ELIZABETH TOWNE

thought of yours will certainly make it impress in and through him.

The key to your problem is the key to your own soul. Find yourself, your oneness with all power, all love, all wisdom, and *use* your love and power and wisdom for the re-creation and regeneration of your world.

Don't you think that if just now you cannot do what you want to do, it is the best thing for you to do with all your will what you *can* do? If you can't have what you want, then want what you can have, and use it to the best advantage.

As to your being on the right path, nobody can decide that but yourself. Find yourself. Let the Spirit of Love guide you. And remember that by whatever you and your husband do *together*, you are made one. By whatever you do apart, you are divided, separated, divorced.

Wherever he cannot or will not pull with you, you must change your tactics and pull with him. Only so can you stay married.

Let wisdom, love and time point the way of agreement in whatsoever you are planning to do. If you think you know more than he does, and you insist on his doing it your way in spite of his judgment and will, then you will surely end in shipwreck.

Work together.

Pull TOGETHER.

Otherwise don't pull.

Be still and know.

If I were talking to your husband I would say the very same things. It takes two to make a pull-apart. *And either one can stop it.* But that does

not excuse either; it only makes them both responsible.

Let go and trust. Knowing that all things work together for good when *you* work together.

This advice refers to the 999 things that start division between husband and wife. Once in a decade or a lifetime there may arise occasion for feminine revolution and marital reorganization. In which case be sure thou art right, then read the riot act with thy might, and lay down the new law with emphasis and despatch.

After which, shut up and *live* it.

Mere man will capitulate, never fear.

Unless he has heard you rehearse some nine hundred and ninety-nine times before.

The Healer and His Hire.

A CERTAIN non-drug healer is in trouble with the local authorities. I trust he will come out entirely vindicated. But it looks like a serious thing to take several hundred dollars from a poor person for the treatment of a disease like a cancer. It seems to me I would take little or no money until a cure was effected.

Probably if the healer had done that the authorities would not have taken hold of the case. Anyway he would stand a better show of being vindicated.

It seems to me it is always unwise to take large sums of money from patients unless a cure is effected. Of course the doctors do this—they are banded together in such a way that they can legally take all the money you have without doing you any good what-



Editorials

By ELIZAETH TOWNE

ever. This is legal, but surely it is not right. I am glad to believe that few doctors take advantage of the technicalities in this regard.

It is very unwise for mental healers to follow the example of some M. D.'s—the best we can do for ourselves and for New Thought principles is to practice them in such way that the *only* charge which can be brought against us in the courts is that we heal the sick without having a medical diploma.

It is a problem to know how to practice New Thought without resorting to doctors' methods of charging for their services. But it seems to me one would better earn his living in some other way and practice New Thought in spare moments, than to risk medical methods, which are sure to get him into trouble sooner or later—not because we are any less justified than the doctors, but because we are not legally protected as they are. As a matter of caution and of self-protection let New Thought healers do their work on the money-back-if-you-are-not-satisfied principle; at least until the state laws put mental healing on the same footing with medical practice, as has already been done in the state of Washington.

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Without Consent of the Treated.

YES, if the Spirit moved me I would treat ANYBODY, with or without his consent, for Health, Freedom, Power, Universal Love, Peace, etc.; but I would never treat a certain person John to fall in love with a certain other person Mary—for instance. That would

be making his decision for him, instead of leaving him free to make his own choice. But I know there isn't a human soul in existence that doesn't at the bottom of his heart want Health, Freedom, Power, Universal Love, Peace, Patience, etc.

AND THERE IS NO SOUL THAT HAS NOT THESE THINGS INHERENT IN HIMSELF.

I would treat him simply to recognize the good which is his from the beginning of all Creation.

As to catching a patient's disease through treating him, it is well to insulate yourself before you begin to treat. Affirm yourself as being one with God, fully protected by your own aura of GOD'S WILL, so that no evil can befall you. Then when you are treating the patient do not think of his disease but of his PERFECTION IN SPIRIT.

Remember that you are ALL GOOD, and that you are therefore positive to every not-good. Recognition of your oneness with the source of all Good will certainly heal and protect you.

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Feelings are False Witnesses.

SEE that you get eight good hours sleep every night, no matter what happens. By the way, read that little item of Eddie Bok's on the front page of editorials in the July *Ladies' Home Journal*—"Mary's Swimming Lesson." If you really mean to be well, you will make time for eight hours' sleep every night. And if you do you will very quickly prove that it is the right rule for you.



The Key

By CORA
LINN
DANIELS

Just Love and I

We, two;

But we can make

Old Fate undo

The knots and tangles he has tied so tight,
Bring out his lantern to illumine the night,
For you, Love, you can charm him,
I can sue.

Just Love and I

Alone,

But we can draw

From the tense string

The music they had thought forever stilled,
Brim the bright cup so long had been unfilled,
For you, Love, you can play
And I can sing.

Just Love and I,

But we

Can quite forget

Sardonic circumstance,

Smile at the sneer of envy, pity those
Whose arid lives are like the scentless rose,
For you, Love, you can laugh,
And I can dance.

Just Love and I

Can give

All that we have

From day to day.

Can brave the things that hurt, the words that burn,
Pour out our treasure, asking no return,
For you, Love, you can wait
And I can pray.

Just Love, not I,

Just Love,

Can be so dear,

That in surprise

Hearts cold shall throb with tenderest desire
To make a place for others by the fire,—
In love, just love alone
The secret lies.

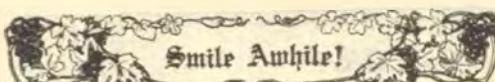
Great Love, if I

Could do

Such miracles,

Or once be Thee

But for an hour,—each door would I unbar
And show the glory of all souls that are;
For even of this, Great Love
Doth hold the Key.



WHAT NEW THOUGHT TEACHES

By

WILLIAM E. TOWNE

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1. God is the Infinite, Universal Principle of Being, manifesting as Mind, Life, Intelligence, Love. God is the One Eternal Reality.

2. Man is an expression of this Universal Spiritual Principle of Being. Man is God's Idea.

3. Man being an expression of the One Life Principle must partake of its qualities, to the extent that he is able to realize and manifest them. Just as each individual drop in the ocean partakes of the qualities of the ocean as a whole, so man partakes of the qualities of Life Universal.

4. Since there is no other life, no other source of power but the One Life Principle called God, New Thought teaches that the object of man's existence is the realization and manifestation of God within himself.

5. As God is the only Reality, sin, sickness and death can have no positive existence as realities in themselves and as opposed to good. Sin and disease are simply negations of the Real. They are like shadows caused by the momentary obscuration of the sun.

6. What we are is the result of what we think, what we recognize ourselves

to be. "*As a man thinketh in his heart, so is he.*" In proportion as we recognize our oneness with the One Divine Principle of Being we are able to express the qualities of that Principle in our individual lives. Right thought expressed in right action will enable a man to realize his ideals.

7. It is true that man may build up in his mortal consciousness images of disease until they have the semblance of reality, but these mistaken image beliefs have no connection with that in man's nature which is real, with that which is an expression of the One Eternal Principle of Life. These image beliefs have no more connection with a man's real life than the shadow of a tree has with the tree itself. Man is healed of disease by recognizing the truth of his being—that his real life is the life of the ONE PRINCIPLE OF BEING—GOD.

8. New Thought thus teaches a real Fatherhood of God and a real Brotherhood of Man. It teaches with Alexander Pope that—

*"The universe is one stupendous Whole,
Whose body Nature is and God the soul."*

9. New Thought teaches that Matter and Spirit are One, and that that One is God.

In conclusion we quote from the words of William Walker Atkinson as to the final aim of the New Thought teachings:

"The New Thought teaches that man is in a stage of Spiritual Evolution—pursuing The Path of Eternal Progress. It teaches that he, in his unfoldment of the Divine Essence within himself, is opening himself to the expression of his spiritual powers—ever facing the Central Sun. Slowly, but surely, does the awakened soul disentangle itself from the illusion of separateness and mortality, and take upon itself the qualities of oneness and immortality. Looking ever upward, onward, and forward,

does it press forward on the Path of Attainment. Sheath after sheath of mortal illusion does it cast aside on the journey, and reveal itself in more beautiful and rare, and still more beautiful and rare form and appearance. Like the hand discarding the glove, it becomes better adapted to feel the real things of being. It looks not behind—its gaze is fixed on the scene before it. The past belongs to the past—the soul lives in the Now. Each moment is a new moment to it—each experience a new experience—each place a new place. And all are seen as good, and as a part of its spiritual life. To the awakened soul, it is always: I AM; HERE; NOW! And so it proceeds, ever advancing on the Path of Eternal Progress—ever pressing on, and on, and on, to higher and still higher planes of existence and activity. Led by the Voice of the Spirit, listening to the Song of the All-Life, it

rises higher and higher, and higher; on, and on, and on. Such is the final Message of the New Thought.

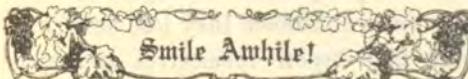
"And under all its beliefs, there is a general agreement that after aeons and aeons have passed, and the individual spirit has reached higher and still higher planes, there may, and probably will, come a time, when it will once more seek the Bosom of the Father, and find there that eternal peace and rest which the Infinite alone can supply—that blessed Union of which the mystics of all ages, lands and all religions have fondly dreamt, and of which the Buddhistic poets sing:

"The dew is on the Lotus!—Rise, Great Sun!

And lift my leaf and mix me with the wave.

Om mani padme hum, the Sunrise comes!

The dewdrop slips into the Shining Sea!"



Smile Awhile!

START THE DAY EXPECTING TO SUCCEED

By

ORISON SWETT MARDEN



THERE is everything in starting out in the morning with a mental attitude which is in keeping with our day's desire, with the ambition of the day's accomplishment. We should start

out in the morning with the expectation of having a good day, a red-letter day, for every thought and every emotion is the seed which produces a harvest like it. The day's work will follow the mental attitude. The smile on the face must begin in the heart, or it is counterfeit.

How often we hear people in expressing their disappointment in not getting what they wished, say: "I did not really expect it. I just thought I would try. I had hoped to get it but I did not really believe I *would* get it." Now, there is just doubt enough in such a mental attitude to kill the creation of the thing desired. Faith is the producer, the builder; doubt, the strangler, the killer. All achievement is first mental. If the mental structure is weak, deficient, the physical one will have the same defects. Our mental picture, our visualizing, must be creative, vigorous,

positive. Our ideals bright, clean-cut and clear, or the product of our efforts will have corresponding defects.

How long would it take a law student to become a good lawyer when he was all the time thinking and saying that the profession is overcrowded, there is no chance for any lawyer today unless he is willing to stay at the bottom of the ladder, do a little collecting, a little insurance business, a little real estate business?

Many people are such victims of their passing whims, of their physical condition; they are so dependent upon everything being just right, and upon their moods, that they do a good day's work or a slipshod one or no work at all, just according to how they feel.

Thoughts are forces, and the constant affirmation of one's inherent right and power to succeed will change inhospitable conditions and unkind environments to favorable ones. If we resolve upon success with energy, we will very soon create a success atmosphere and things will come our way. *We can make ourselves success magnets.*

Do you realize that by persistent thinking you can undo any condition which exists, you can free yourself from any chains that enslave you, whether of poverty, sin, ill-health, or unhappiness? Of course, if you have been thinking these thoughts half a lifetime or more, you must not expect to change the conditions you have made, or batter down the walls in a week or a month, but with determination it may be accomplished.

Most people neutralize a large part of their efforts, because their thoughts do not correspond with their endeavor. They do not even give themselves the advantage of expecting good health or business, or that things will turn out well.

An ingenuous electrical apparatus is now being used for shocking crops into

growth through electricity from wires stretched twenty feet or so about the crops. This electrical machine sends only positive electricity along the wires. The current which escapes from the wires stimulates the growth of the plants.

In England and other places where this electrical treatment has been tried, crops have increased from thirty to fifty per cent.

Like the vegetable plants, most human plants have too much of the negative, and their output of efficiency could be marvelously increased if we could inject into their brains the positive, creative, which would counteract the non-productive, negative thought.

The negative predominates in most people. Hence the poverty, the meager productiveness, the mediocrity of their lives.

Multitudes of people who fail, or who plod along in mediocrity, would succeed if they could only have more faith and could keep up their courage, but when they lose confidence they lose heart, and their grip upon themselves and upon everything else.

The mental attitude is always the pattern which the life processes are ever weaving into the life web. Self-confidence or discouragement, whatever pattern we furnish the mind, goes into the web.

Men of faith are the real forces of the world; they are the builders. Those who lack it are the negatives, who build nothing, but who tear down; they are the followers, the leaners.

An early-formed habit of faith is of untold advantage because it helps in the formation of a strong, positive character, and is often a great safeguard against the temptation to drift into the negative mental attitude of doubt, uncertainty and fear.

We are often surprised to find a per-

son deteriorating, going down hill, who was once promising, and we cannot account for it, nor can the person himself. His condition is often due to the gradual deterioration of all the positive elements in the mind, so that the person ceases to be productive, creative.

The art of all arts is to learn how to use constructively all of our faculties instead of destructively, so that life shall be progressive, accumulative of power.

People with negative mentalities do not come to a focus. They are ill-timed, a little too early or too late; they blunder through life, never definite or certain about anything.

Isn't it a pity that through our ignorance of mental chemistry we should drive away the very things that we desire, the very things that we long for and are working hard to obtain; that because of our ignorance of the laws of mental treatment we should hold the very mental attitude that repels what we are trying to attract, to draw to us?

Perhaps no one taught us in our youth that we cannot acquire one thing while we are really expecting something else; that we cannot become prosperous while we are convinced that we are doomed to poverty. We were not taught that we must go in the direction in which we face mentally; in other words, that our mental attitude, our confidence, our ideals must correspond with our efforts, or they will be futile.

The poor man who works like a slave to get on and yet who is all the time saying that he does not expect to succeed, because everything is against him, that the economical conditions are all against the poor man, and that others may get on but he cannot, is working against the very thing which he is trying to get, the very things he desires. Confidence is the connecting link between the objective and subjective mind.

Whether we realize it or not, we are never stronger than our faith, we never undertake anything greater than our self-confidence dictates. "Whatever the soul is taught to expect that it will build."

There is no uplifting habit like that of carrying an optimistic, hopeful attitude, of expecting that our desires will be matched with realities; that things are going to turn out well with us and not ill; that we are going to succeed and not fail; that no matter what may or may not happen, we are going to be happy.

It is only when desire crystallizes into resolve that it is effective.

Never for an instant admit that you are sick, weak or ill, unless you wish to experience these conditions, for the very thinking of them helps them to get a stronger hold upon you.

As the building is a reality in all its details in the architect's mind before a stone or brick is laid, so we create mentally everything which later becomes a reality in our achievement.

There is a real creative power in holding the mind persistently and enthusiastically upon or towards the thing we are trying to attain. This unifies, focuses the faculties upon one object and makes them a powerful co-operative force which is impossible without an all-absorbing aim which co-ordinates all of our powers and makes them look to one end.

We often wonder why people with comparatively small ability are such money-makers. It seems as though everything they touch turns to money. It is because what ability they do have is focused in their money-accumulating ambition. They think money, dream money, expect money. All of their faculties are ordained to do this one thing. Whatever the mental model is the life process tends to reproduce. "As a man

thinketh, so he is," and what a man concentrates upon he tends to realize. It is perfectly scientific.

If you are not succeeding as you ought, your mind may have become negative by worry or fear, as is often the case. If so, you can restore it to its normal producing power by keeping your health up to standard and by perpetually holding the positive, creative thought, by cultivating a vigorous faith in yourself. Just imagine that you are actually producing the maximum of which you were ever capable, just believe firmly that your mind is as productive as ever. Never allow fear, worry, or anxiety to get a foothold in your mind. They poison the brain and kill its producing energy. Fear has ruined vast multitudes of great minds by killing their creative, producing power, thus rendering them negative.

The mind must be kept positive and vigorous in order to produce, and this is impossible when the mind is filled with mental enemies. On every hand we see people who were once great producers who have gradually lost their forcefulness and productiveness and become nobodies through the action of negative mental processes. We see men in the business world gradually lose all their grip, their force, their stamina, and no one knows why. They become an enigma to themselves. They do not know how to protect their productive, creative minds, how to prevent them from becoming negative by the depressing, neutralizing influence of great trials, financial reverses, domestic discord, the entanglements of debt, or of misfortune of some sort.

They do not know how to neutralize the paralyzing effect of fear, worry, and before they are aware of it, their bodily health becomes undermined, and their vitality lowered below the producing point, for discouraging, pessimistic

thoughts not only weaken the mental processes, but the body as well, and thus cut down efficiency. All negative mental conditions are your enemies. They are destroyers; they sap both mental and physical energies.

Keep your mind full of positive, vigorous thoughts. They are life builders, success builders. They will renew your body and keep your mind in a creative, resourceful, inventive condition. If you constantly hold the optimistic, cheerful, mental attitude, you will find your initiative, your ability to begin things and push them to completion will be increased. You will be more of a man, stronger, more efficient, more aggressive. You will be more self-reliant, less inclined to lean, to trail, to depend upon others, to wait for others' opinions before you act. Your power of quick, vigorous decision will be strengthened. Your mind will be less likely to vacillate, waver. In short, you will be conscious of new power unfolding within you which will make you feel like a king and master of every situation. You can never accomplish anything great or worthy of you while your mental processes are hampered or paralyzed, made negative by anxiety or worry. You must have mental freedom before you can exercise mental power, before you can create or produce anything of value.

Set the mind toward the thing you would accomplish so resolutely, so definitely, and with such vigorous determination, and put so much grit into your resolution, that nothing on earth can turn you from your purpose until you attain it.

This very assertion of superiority, the assumption of power, the affirmation of belief in yourself, the mental attitude that claims success as an inalienable birthright, will strengthen the whole man and give power to a combination of

faculties which doubt, fear, and a lack of confidence undermine.

If I could give the young people of America but one word of advice, it would be this—"Believe in yourself with all your might." That is, believe that your destiny is inside of you, that there is a power within you which, if awakened, aroused, developed, and matched with honest effort, will not only make a noble man or woman of you, but will also make you successful and happy.

If the people who are down in the world, who are side-tracked, who believe that their opportunity has gone by forever, that they can never get on their feet again, only knew the power of reversal of their thought, they could easily get a new start.

Always hold the picture of yourself as a producer, think of yourself as a creator, as an achiever. Never for a moment yield to the suggestion that you, perhaps, after all, may overestimate your ability, that you are possibly a nobody. Doubts and fears long indulged in will often change a positive mind to a negative one, and a negative mind attracts poverty and failure.

If we were to take an inventory of people who think they have failed because they never had a chance, because the fates were cruel to them, because they were elbowed out, crowded out of the current of prosperity and left high and dry on the bank, we should find that most of them had a vast amount of unused assets even when they gave up.

It is a curious fact that most people are blind to the advantages they have.

I know a superb man in every sense of the word, a man who was a leader among men, who gradually lost his creative ability, his producing ability, until he became a pitiable example of the paralysis of inaction. Do what he would, he could not seem to get on his feet

again. He so spoiled his chances mentally, through discouragement, and despondency from great reverses, that his friends almost despaired of his ever regaining his former state of usefulness and power.

This man started out on his business career with the promise of acquiring quite a fortune, and he succeeded, but a series of losses swept it all away, and it began to seem as though the fates were bent upon his destruction. His will-power gradually gave way until he lost his initiative, his power of quick decision, and he became one of the most pitiable and helpless men I have ever known.

He had splendid ability and was a tremendous worker, but somehow his productive ability, his force, gradually became undermined, and instead of the fearless, forceful man he was formerly, he became timid, shrinking, wavering, full of doubts and fears, and through his many disappointments and failures, lost confidence in his ability.

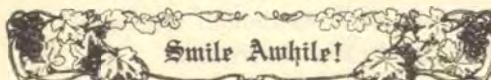
But finally an inspiring book accidentally came into his possession which gave him a glimpse of his other, better self, a glimpse of a new, better way. He got an idea of the philosophy underlying a positive, creative mind and began to practice persistently, holding the positive, creative thought and casting from his mind everything which would tend to kill it, such as doubt, self-depreciation, fear, worry, anxiety, constantly asserting that his birthright was success, happiness and abundance.

Little by little, he completely restored his mind to its once vigorous, positive, creative state, and he is now prosperous, influential and happy. His mind has been completely made over by the scientific building of new brain cells through his changed constructive thought.

If you feel that your life has been

anything but a success, if you have become disheartened because your ambition has been thwarted, your purpose blighted, under no circumstances allow despair to creep into your mind, just turn sharply around and face towards progress, hold your mind persistently to-

wards prosperity and success and do not allow anything to keep your mind off your goal. Face each day with this determination and you will be surprised to see how the persistency in holding these thoughts will tend to bring you the thing you long for.



THE POWER OF FAITH-HOPE

By

WILLIAM WALKER ATKINSON

▼ ▼ ▼

Secret of the Power of Faith-Hope—How It Leads to the Manifestation of Human Energy—The Dynamic Faith That Possesses Power—The Success Creating Person and His Relation to This Power—Strange Power of Attraction in "Expectant Attention"—That Which Causes the Mind to Act as a Magnet.

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IN THE preceding paper of this series we have seen the power inherent in Desire-Force. In our next paper we shall consider the mighty part played by the Will in the releasing of the energy which finds in us a channel for its manifestation. But, before passing on, we must consider a something which lies between the fire of desire and the engine of will. There is a something which acts to combine and blend these two great phases of human power and action. And this something, again, presents a dual aspect—a two-fold nature. This

something we may call Faith, or we may call it Hope, according to which one of the two sides happens to be presented to us. But, in truth, and at the last, faith and hope are one—the two sides of the one fact.

A moment's consideration will show you that in order to be effective this something must possess both that which we call faith, and that which we call hope. Faith or belief would amount to but little, unless accompanied by the lively expectation of something to result from the thing in which faith is had. And, on the other hand, hope, by itself, would accomplish but little unless accompanied by the lively faith and belief in the thing from which something is hoped to result. Faith is defined as "firm belief"; hope, as "expectation." Faith-Hope may be defined as "confident expectation based upon firm belief." In this last definition we have the secret of the power of this *something* which comes in between Desire and Will. Leave out this something—this Faith-Hope—and we fail to make the psychic connection between the fire of desire and the engine of will. And without this connection, we accomplish very little. So, you see, we are considering a very important factor in the manifestation of human energy.

But, mark you well, the faith which plays such an important part in action is not merely the blind, credulous belief in this thing or that. The dynamic faith is that which is based upon some-

thing in or behind that which we call "I." It makes very little difference whether one considers the cosmic energy to be within him, or behind and backing him up—the important thing is to realize that in some way there is the universal energy willing and able to manifest its force and power through the organism of the individual who possesses the faith. Those who have gone deeply into the subject know, of course, that the universal energy is not only back of the individual, but is also actually *in* him. But there are others who prefer to lean on something back of and backing them, they being unable to form the conception of the universal energy being immanent within them. But, in the end, the effect is the same. By believing in the thing as backing them, these people actually cause it to manifest within themselves, and so get the benefit.

A glance around the world of successful persons will convince you that every man or woman who ever made a success in any walk of life or field of human endeavor, believed firmly in a Something which was backing him or her, and devoted to his or her success. One may call this Something by the name of "luck," "fate," "destiny," "lucky star," "genius," "inspiration," or by a similar name. Or one may have believed that some powerful entity—some supernatural being—is working in, with, and for him or her. You will find this instinctive or intuitive realization in every case of human success. There has always been this firm faith in the Something beneficent. Even the men and women who deny this belief, and who proclaim that they "believe only in myself"—these typical self-confident and self-reliant individuals—will be found to secretly feel that "there's Something *in* me" by which the great feats are made possible of accomplishment. And this

Something which is always perceived and felt, although sometimes but dimly, is in reality the pulsing Universal Energy seeking to express itself in active manifestation.

There is another phase of faith which is also important, although somewhat secondary in its manifestation—the faith in the thing which is to be done. This form of faith, upon analysis, is perceived to be really the blending of the phase of Hope with the phase of Faith. To believe in the thing to be done is in reality *to hope* that it will "work out." It is really a phase of confident expectation. Unless one possess this confident expectation of the success of the thing undertaken he will lack the element of Hope which is one phase of the great principle of Faith-Hope, and his will be a case of "faith without works" indeed. Such a one will be like an eagle with one broken wing—though the other wing be powerful, the crippled wing will prevent the glorious flight to the heights. So, you see, we must not only possess that firm belief in the power within, but we must also have that active expectation—that confident expectation—of the result. We must not alone believe in ourselves, and our powers, but we must also "take stock in" the thing we are starting out to accomplish, and we must confidently expect success in our accomplishment. This, then, is the tripod—the three legs of this Something which comes between desire and will. And, yet, when we come to examine the matter closely, we will see that these three are indeed one. Think over this a little, before we go on: (1) Faith in the Something Within; (2) Belief in the Thing Undertaken, and (3) Confident Expectation of the Successful Outcome.

There is a strange and wonderful power of attraction in this phase of mental activity which we have been consid-

ering—that combination of Faith and Hope which is summed up by the term “Confident Expectation.” Orthodox psychologists have considered at length the marked effect upon the general, mental, moral, and physical character of the individual arising from what they have been pleased to style “expectant attention.”

“Expectant attention” is a term frequently and freely employed by the old school of psychologists to account for the undeniable effect upon the individual of certain mental states. By it they accounted for that which the newer school now call “Auto-suggestion.” This “expectant attention” was held to explain (?) the fact that one’s mental, moral and physical character is strongly affected by the ideas which he holds in his mind, provided, however, that he, at the same time, *believed* and *hoped* for the realization of those ideas or ideals—in fact that Faith and Hope possessed a dynamic creative power in the direction named.

By the term “expectant attention,” these good folks sought to account for the fact that men had for all ages wrought cures in themselves and others by first fixing their Faith in some fetish, charm, amulet, nostrum or creed, and then awakening Hope that the desired result would be accomplished. In the same way they sought to account for the startling changes wrought in the characters of men by reason of the dynamic force awakened by some religious or social ideal.

And these old psychologists did much good in grouping together and classifying the psychological phenomena referred to. They showed conclusively that these results really arose from certain mental states, and were natural psychological phenomena instead of being supernatural or miraculous. But their “explanation” was merely the giving a

name to the mental states,—placing a tag upon it—for they did not attempt to go beneath the surface and find out *why* the mental state manifested such power. A common fallacy this—the attempt to *explain* a thing by giving it a new name.

The thoughtful student now knows that this “Expectant Attention” is but the power of Faith and Hope, or Confident Expectation, serving to awaken and call forth the Universal Energy toward manifestation in the mind and body of the individual. In this phenomenon psychology and metaphysics clasp hands.

But this is not all of the story. Modern researchers have rediscovered the truths known to the ancient occultists, and now announce that not only does Confident Expectation change, influence, shape and mould the mental, moral and physical character of the individual, but that the same power serves to attract toward the individual particular things, persons, environment and circumstances in accordance with the ideas and ideals forming the nucleus of the Confident Expectation. During the past twenty years we have heard much of the Attractive Power of Thought, or as good old Prentice Mulford called it, “The Drawing Power of the Mind.” Today this idea forms one of the principles of the New Psychology, or what is called “New Thought.”

Thousands of persons know from experience the wonderful law which causes “Mine own to come to Me” in response to the Confident Expectation or combined Faith and Hope of the individual. We know that indeed do “ideals become real,” and that “dreams come true,” in accordance with this great psychological-metaphysical law. This truth is an article of active faith with thousands of intelligent persons all over the world, and one which experience verifies every day in many lives.

Without going too deeply into the matter, we may say that it is now known that Confident Expectation—that wonderful combination of Faith and Hope, causes the mind to act as a mighty *magnet*, attracting to the individual that which serves to manifest and make real the object earnestly and truthfully looked for. Persons in whom this power has been awakened often are able to witness the actual working out of this law in their everyday life. A bit of information or knowledge is required—and lo! a book, magazine, or newspaper containing it finds its way to the attention. Persons walk into one's life in response to the law. Circumstances shape themselves to fit into the general scheme. These things happen too frequently to be mere coincidences—the Law of Attraction is at work, stirred into activity by earnest Faith and Hope.

Moreover, like all natural laws, this one works both ways. Not only does Confident Expectation cause one to attract desirable things to him, but it also serves to attract to him *undesirable* things which *happen to be confidently expected*. For, mind you this: Fear really is the negative pole of Hope and is governed by the same laws. For when one actually *fears* a thing will happen, it is as much a case of Confident Expectation as when one earnestly *hopes* a thing will happen. Here we have the explanation of the fact that so often "the thing that I feared hath come upon me."

So, finally, in your consideration of Human Energy, which is really but a specialized manifestation of the Universal Energy, do not for a moment lose sight of the wonderful part played by the mental state of Confident Expectation—that blending of Faith and Hope. For here is to be found an active principle which releases the Energy Within, in accordance with the mould of the

ideals held in mind; following the outlines of the mental pictures; releasing the force of desire; and employing the power of the will. Ideals held in the mind—mental pictures firmly fixed—strong desire burning—what will or can all these amount to unless at the same time one *earnestly believes* in their manifestation in reality, and *actually hopes* for the becoming real of the ideal!

Verily it is a truth both of the ancient wisdom and of modern science, that Faith can and will remove mountains from the path of the Confident Soul—that Hope will clear away a path through the densest forest for the advancing feet of the Divine Adventurer.

A FOOLISH consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with pack thread, do. Else if you would be a man, speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today. Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood. Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

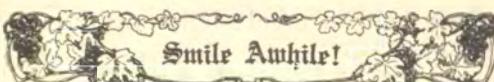
—Emerson.

IT IS well for us to remember that we are either raising or lowering the standards of those with whom we associate. Every thought, every word, every act of ours either adds to or subtracts from the strength of our companions.

—Thomas Dreier.

I DO NOT know what your work is, but I do know that it is useful and that you can make it beautiful.

—Thomas Dreier.



TELEPATHY AND MENTAL TELEGRAPHY

By

EDWARD B. WARMAN, A. M.

Author of "Psychic Science Series"

▼ ▼ ▼

ARTICLE SEVEN.

YOU WILL observe that these are not one and the same—not interchangeable terms, as are usually considered. Correct terminology is essential to a clear understanding, and a clear understanding depends largely upon correct terminology. It is essential that we note this difference in order to proceed understandingly. We can have *telepathy* without *mental telegraphy*, but we *cannot* have *mental telegraphy* without *telepathy*. Why?

TELEPATHY is communication between subjective minds without objective effort and, frequently, without objective consciousness. It is *involutional*.

MENTAL TELEGRAPHY requires the concentration of the objective mind on the message to be communicated; hence is *volitional*. Herein is the difference.

ILLUSTRATIONS OF TELEPATHY.

Inasmuch as telepathy is *involutional*, we often unconsciously (and in all such cases, unintentionally) communicate thought to another; whereas the recipient may or may not connect it in any

way with the one from whom it came. It was not *sent* as a message, nor was it *received* as a message. That is telepathy.

1. You are writing a letter to a friend with whom you are quite in harmony. That friend writes to you at the same time upon the same subject. Your letters cross and you note the apparent coincidence. Here you will observe there was no effort of the objective mind to send a message. You had no such thought as communicating in any other way than by letter. That was telepathy, pure and simple.

2. You call upon a friend whom you have not seen or possibly communicated with for weeks, months, or even years. When you meet, the one upon whom you call exclaims—"Well, well! I've been thinking of you all morning; couldn't get you out of my mind."

This is a common experience. Now let us analyze it. When you made up your mind to call on your friend, your friend's *subjective* mind received the knowledge of your intention and passed it over to the *objective* mind, but (carefully note this) not as a *message from* you (you sent her none) but as a mere *passing thought of* you. That, too, was telepathy, pure and simple.

3. Here is a remarkable case of telepathy. (The writer, of New York City, is a stranger to me.) "While my wife and I were reading your book on 'Telepathy,' it occurred to me that you might like to learn of an incident that has recently come to my notice.

"One of the experts connected with this company recently applied for Letters Patent at the United States Patent Office, specifying three claims in his application. In due course he received official notice of an interference. Investigation has disclosed that about the time our man in Boston, Mass., was preparing his specifications, another inventor in Denver, Col., was preparing his

specifications for an identical invention. This is, of course, not particularly remarkable, but the unusual features are these:

"First. Each of the inventors made three claims of peculiarly technical character, and each claim was described in exactly the same language.

"Second. The words of description employed were absolutely the fewest in number and the best that could have been selected to convey the claimant's ideas, disclose the invention, and base the claims.

"Third. The claims could easily have been couched in other language and still have adequately presented the facts."

"Now, here were two sets of men—each Inventor and his Attorney—strangers to each other, hundreds of miles apart, each set seeking to express three ideas. And each set selected the same number of words, the same words, the best 'value' in words that could be found, and phrased them identically."

All "New Thinkers" will readily understand that these parties vibrated on the same plane and on the same line of thought and were harmonious to that extent only. In other words it was in the air and the "receivers" of the one party were perfectly attuned to the involuntary transmitters of the other,—a clear case of telepathy, not mental telegraphy.

HOW TO SEND MENTAL TELEGRAMS.

First. Write your message. Make it as brief as you would were you sending every word at the rate of a cablegram. Close your eyes, and concentrate your mind on the message to be sent, excluding all other thoughts for the time being. When I say concentrate, I do not mean with intensity but a quiescent concentration—a passive desire,—endeavor to be present, mentally, with the one

to whom the message is sent. You would find it difficult to focus your mind on a stranger; therefore it would better be upon one who is in harmony with you. In the case of yourself and the stranger there is no line up, or, in the language of the wireless, the receiver is not attuned to the transmitter.

After a little practice it will not be necessary to write your message—that is only to aid you in the matter of concentration.

Second. Do not, as a rule, arrange as to time and place with the one to whom message is sent. I am well aware the exact opposite is taught, but it is not to be relied upon. Why? Because very few persons can command the necessary passivity to receive messages under these conditions. He (the recipient) first notes the time and then begins to wonder if the message is being sent, and then wonders what it is, and finally wonders why he doesn't get it. The reason is that when he began to wonder he became objectively active and was, therefore, in an unreceptive condition.

HOW TO KNOW IF MESSAGE IS RECEIVED.

The subjective mind is intuitive. It *knows*. When your message has been received by the subjective mind of the one to whom it is sent, it is immediately delivered to the objective mind *if* the objective mind of the receiver is sufficiently passive; if not, it may lie in the subjective for hours, weeks or possibly may never be delivered, but if it is delivered at time of sending, your subjective mind will at once inform you by relieving your objective mind of its concentration.

ANOTHER WAY OF SENDING MESSAGES.

After some years' practice on the former method, in which I had been

fairly successful, I discovered a better plan. I never send a message as a direct telegram unless I wish the person to know whence it came. This is not always desirable—especially in absent treatment. I find much better results are obtained by what I term *impression*; that is, impress them to do that which you desire them to do. In this way it comes to them as an inspiration (an impelling, not a compelling force), as emanating from their own mind; never dreaming that the thought or desire originated in the mind of one possibly hundreds or thousands of miles away. The superiority of this method lies in the fact that they give themselves the credit, patting themselves on the back for having conceived so happy a thought.

It is well to understand that you can reach the subjective of anyone with whom you ever have had any business or social relations. This you may do instantly; but your message may not be transmitted directly to the objective mind. As previously stated, the subjective mind cannot deliver its message when the objective mind is not in a sufficiently receptive condition. Therefore, if you do not feel the freedom from concentration of which I have spoken, you may know that your message has not been delivered; in other words, your friend was not in (otherwise engaged) when it arrived, and he was too objectively active; therefore the message is lying in the office (subjective mind) awaiting an opportune time to pass it over the threshold of consciousness.

THE UTILITY OF MENTAL TELEGRAPHY.

There are times when neither the mail nor the telegraph nor the telephone can serve your purpose. It is under these circumstances that you can test

the value and practicability of mental telegraphy. I'll cite, briefly, just one case in my own experience. Many years ago a Methodist minister, a long-time friend, said to me on the eve of his departure: "I am going West, but do not know where I shall be assigned. I'll take your permanent address." Eight years elapsed. I desired to communicate with him, but could not do so through the ordinary channels of communications, mail and telegraph. This is what I did: I wrote a message to myself as coming from him, the purport of which was a desire on his part to open up correspondence. I held the note in my hand, closed my eyes, focussed my mind on him, impressing him to write to me the words I had written to myself. In less than five minutes I received the mental assurance that always comes from a successful effort. Two weeks passed by and the incident had passed entirely out of my mind—my objective mind—when I was handed a postal card from California—remailed from my permanent address to Detroit, Mich. It contained an exact copy *verbatim et literatim* of that which I wrote.

This, but one of many illustrations, should prove an incentive and an encouragement to the novice in mental telegraphy and telepathy.

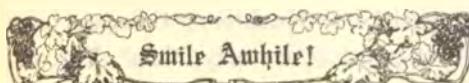
WE GET what we desire if we fit ourselves to receive what we desire. Beggars and tramps are never chosen to entertain kings.

—Thomas Dreier.

THE Orientals say—"to be angry with another is to punish yourself for his fault."

DON'T get discouraged; there is a remedy for everything except death, and even that means a change of some kind.

—Lloyd.



HOW TO INCREASE EFFI- CIENCY OF EMPLOYES

By

THOMAS DREIER

▽ ▽ ▽

Perpetuating Yourself in Your Work—How Work Becomes Pleasant to Do—A Wonderful Shoe-Making Plant—Efficiency Principles in the Home—Efficiency in the Management of Children—How the Mother Who Wears Herself Out “Picking Up Things” Can Apply Efficiency Management.

▽ ▽ ▽

THE LAST great principle in the Science of Efficient Management deals with the efficiency reward. The employer expects his employes to serve him with the least waste of time, energy, materials and money. To secure this kind of service from workers it is necessary to return to them a satisfactory reward. Most employers think that this reward must necessarily be paid in money. This is not true.

It is certain that money must be paid for work. The fundamental law behind this demand is called the Law of Self-Preservation. This law demands that men have food, clothing and shelter. To secure these things money is needed. Men therefore work for money because money enables them to secure the things

needed to sustain life and gratify physical needs.

But there is another fundamental Law that commands men to work. This is called the Law of Self-Perpetuation. Men forever hear the command, “Increase and multiply.” It is in obedience to this law that men and women mate and produce children. It is also in obedience to this law that men express themselves in labor. The writer longs to perpetuate himself in his books; the manufacturer expresses himself in his product; the preacher perpetuates himself in his sermons; the law-maker sends himself into the world in the form of laws.

Men do best the work they most love to do. They do most eagerly the work that yields them the most happiness as well as rewards in money. The employer, therefore, who would have his workers perform their tasks efficiently will give much thought to making his work pleasant to do. Work that is pleasant to do is done proficiently. Work that is done efficiently is done easily, with little effort, with little waste. In performing a task the discovery of a movement which makes the task pleasanter will give the worker such joy that a desire will be awakened to repeat the movement. In obedience to the same law unpleasant movements will be avoided.

The efficiency engineer, whether the manager himself or a specialist brought in from the outside, studies to make work easy for the worker because employes who do what they love to do produce a greater quantity and a better quality of product than those compelled to do work that is distasteful. When work itself is distasteful the interest of the worker is aroused by offering a reward in the form of shorter hours, higher wages, or in some form other than pleasure in the work itself.

A manufacturer in New York has just completed a twelve-story structure that is as fireproof as modern science could make it. Not only is the material of which the building is made of a non-burning nature, but the most modern fire-escape and other protective devices have been installed. You can understand that this one betterment alone will draw thousands of girls who remember what happened to the workers who were caught in fire-traps and burned to death. This manufacturer can have his choice of the best workers because he offers them the best kind of a workshop.

Not only is this building fireproof, but food is served to all workers at cost. The food itself is prepared in sanitary kitchens in the building, and is far superior than that served in the public restaurants which workers are forced to patronize. There are also rest rooms, with reading matter free, shower baths, a hospital with trained nurse, and other betterments of a similar nature. This man goes still farther. Not content with providing his helpers with the best during their working day, he has opened a roof garden which is free to them at night. Here they can dance, visit with one another, listen to music, have the usual summer drinks and ices at cost—all in a wholesome, uplifting, strengthening atmosphere.

This is not what people call unselfish altruism. All these betterments are provided because it is good business to provide them. With wholesome food, pure air, plenty of sunlight, opportunities for clean recreation, fair wages, friendly treatment and other good things of this kind, the workers cannot fail to be contented, to find pleasure in their work and to do everything in their power to prevent the loss of their jobs.

The same principles of increasing human efficiency are employed by the

United Shoe Machinery Company in its great plant at Beverly, Mass. This concern is managed by cold, conservative, money-making, successful New England business men. They are not soft, altruistic, self-sacrificing dreamers. They make it pleasant for their 5000 workers because it pays dividends to their stockholders. They have never had the slightest trouble with their workers.

They recognized at the start that there is nothing that keeps workers more contented and cheerful than sunshine. They therefore constructed their buildings of concrete and glass—the wall surface containing seventy-five per cent of the latter material. All machines are thoroughly protected. Dust is removed by suction. They even go so far as to try to minimize noise, because noise, so scientists tell us, exhausts.

A great restaurant furnishes meals at cost. Vegetables come from the company's own farms. A \$40,000 club house, thoroughly equipped, is at the service of every worker who pays dues of \$1 a year. Baseball, football, tennis, croquet, boating, shooting—no sport is denied them. Shower baths, hospital service, savings bank insurance, garden plots, education for the young—here we have socialism with all the objectionable features of socialism left out. The keen New England business men are the greatest preachers of socialistic doctrine in the land. They are the greatest preachers because they are the greatest practicers.

The advice these men give fellow business builders is this: "Hire healthy workers in the first place and then leave nothing undone to keep them in that condition. Give them all the sunshine and fresh air you possibly can. Pay them the highest wages your sense of fairness to yourself and them will allow. Make their work in the plant as pleasant

as modern science will permit. Study to make their tasks easier. Teach them the best way to make every movement. Eliminate all things that fatigue. Use machinery to do all disagreeable work and pay special wages to men who do disagreeable work that machinery cannot do. Interest your workers in saving, in building their own homes. Encourage them to recreate in the open air by organizing athletic teams. Do not permit your workers to eat their meals in the same room in which they work, thus compelling them to get the rest that always results from change. Give them as much voice in the government as you possibly can—something that you can do in safety because responsibility always follows closely upon freedom and they can be trusted to do what is right when entrusted with the care of that in which they are interested. Realize all the time that in every business there are three partners, and that these partners are: Capital, Labor, and the Public. Your profits will take care of themselves if you secure the harmonious co-operation of Capital and Labor in rendering satisfactory service to the Public."

These same principles apply to the successful conduct of the home and the management of children. I can remember how mother used to get me to tote in wood by pretending that I was a wood-dealer and that she was buying of me. By offering me a cookie or pie or something else that I wanted for each armful, and by trying to keep me from selling her more than she pretended she wanted, she got me to do work that was a pleasure to me because of the conditions under which it was done. It was easy to clean up our big yard in the spring after mother had said, "I'll tell you, son, what looks like a good plan. Let's sit down and talk it over. I've

been thinking that I can afford to bake some cake and make ice cream and things like that for you if you really think you can afford to buy them. Would you like ice cream and cakes for yourself and some friends?"

I assured her gravely that I would. Then she told me that I could buy enough ice cream and cake for six friends if I would clean up the yard under her direction. Of course I took the job at that price. Then, just to prove that I was a practical business man, I went out and hired six friends who were willing to tackle the work for the reward offered. That was conducting the business of the home according to the best efficiency principles.

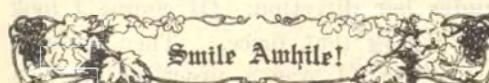
Many a mother who is wearing herself out picking up coats and other things left lying around, or who has to issue a special command for every bit of odd work she wants her children to do, might learn much from reading books on scientific management. In the home, just as in the manufacturing plant organized under scientific management, there must be a planning department. In this department all the work to be done must be divided among the workers and written instructions given for the carrying out of the task assigned. If a child, for instance, is taught to perform his morning duties (arising at a certain hour, bathing, cleaning teeth, etc.) in a regular order, with materials needed properly laid out, and with time studies governing each operation, a habit will be formed which will govern that person all through life and save him time and energy. Many a wife would give much if her husband had had a mother wise enough to help him form such a habit in his youth.

Children love to play. Men love to do the same thing. The person who knows the principles which govern the

successful management of a child knows the principles which govern the successful management of an employe. Children do not have to be commanded to play. Men do not have to be driven to do work that is laid out for them as part of a big game. It isn't the heaviness of the load that counts so much as the

heaviness of the spirit of the man carrying the load. There are two ways of lightening a load: First, to take away from the load itself; second, to increase the enthusiasm of the man carrying that load.

Happiness is the highest of all efficiency rewards.



THE SCIENCE OF VITALITY

BY

WALTER DE VOE

PART II.

The Law of Polarity and Man's Normal Relationship with the Earth Illustrated by the Tree.

BEHOLD the Tree, the Symbol of Life, and learn from it the Law of Polarity, through which comes all vitality.

Energy is generated wherever there are two opposite poles or centers of activity in reciprocal relation. The Tree is a most vital and beautiful illustration of the Law of Polarity, and from it we can learn a great lesson in vitality.

We think of the form of the tree as it appears above the earth, a slender trunk and graceful branches, but forget that the tree has branches under the earth which are as important as its aerial branches.

Students of spiritual truth are prone to think of man as a nature extending above the earth whose only important part is the branching out of his nature into the spiritual atmosphere of Mind. As we forget the negative pole of the tree which is as necessary to its life and wellbeing as its positive pole, so they forget and choose to neglect as unimportant the body, which is the negative pole of man, from the spiritual standpoint. The needs of the body must be learned and the conditions for its vitalization fulfilled or the spiritual nature of man suffers.

I have watched the efforts of students of spiritual things for many years and I am convinced that devotion to Truth—prayer, meditation and passivity toward the sub-conscious and supra-conscious states—without just as thorough exercise of physical functions in proper relation to external nature, will unbalance one and make one so sensitive and “psychic” that he or she will become unfit to fulfil the functions of a normal human being on this mundane sphere. Cling close to Divinity but keep your feet on the earth. A word to the wise should be sufficient.

The Tree stands majestic, the positive pole expanding in air and the negative pole ramifying in earth. The branches in the air combine with the branches in the earth and form a living organic magnet that draws on all the elements of earth and air and unites them in the

body of the tree to carry on its functions and build its form. Marvelous procedure! Let us seek to understand it, for it reveals the way to unlimited vitality.

The branches extend themselves in an atmosphere composed of negative chemical elements while the roots grope through the earth composed of hydro-gogenous and carbonic compounds which are strongly positive. These positive elements in the earth have an affinity for their opposites in the air and they seek and blend with each other through the trunk of the tree. The branches being positive inbreathe the negative elements in the air and the roots being negative attract and absorb the positive elements in the earth. The top of the tree pairs with the vital elements in light and air and the roots pair with the gaseous substances and radiant energy in the soil. The tree like every other form of life owes its form and existence to the reciprocal activity in its body of the elements of earth and air, and it can manifest life and health only when it is in normal pairing relations with the superior forces of earth and air which rule its existence. When the normal relations of the parts are reversed, as when the branches are placed in earth and the roots in air or when the roots are warm and the branches are cold, then all the functions of the tree are reversed and it sickens, withers and dies. When the normal relations of all the parts of the tree with the superior forces are reversed, the living process is reversed into the process of degeneration, decay, and death, its attractions are changed into repulsions; instead of attracting elements it repels them and disintegrates.

By reason of his spiritual nature man is a child of Divinity, but through his external nature he is related to the earth as a child of nature—God's

Nature. His spiritual nature can be kept in harmony only as he remains in proper relationship with Divinity and the health of his physical nature depends on the harmony of his spiritual nature, and also upon right relationship with the earth.

When man stands on the cool earth in bare feet or walks upon the dewy grass he is in natural relationship with the earth, and the earth becomes to him a negative pole of force which makes his body positive and attractive to all the negative elements in the atmosphere. His body united with the earth forms a vital magnet. His feet absorb the radiant magnetic force of the earth and every cell in his body becomes attractive to the oxygen, nitrogen, chlorine, and other nutritive and vital elements in the air and sunshine.

Father Kneipp of Germany restored thousands to health by teaching them to walk barefoot on the wet grass or cool earth. His patients realized remarkable results, but neither he nor his patients understood the law of polarity involved. Dr. Hercules Sanche spent fifty years in careful scientific research to uncover these laws of dia-magnetic polarity which I reveal in this and succeeding articles.

Man was formed to live in close physical contact with the earth, and whenever he leaves the unnatural conditions of office or home, factory or skyscraper, to commune with and unite himself again with his radiant Mother, he feels in some degree the vitality and strength with which Nature endows all her faithful children.

Nothing that lives, whether vegetable or animal, on land or in water, lives or exists without the vitalizing force of the earth. All vegetation, on land or in water, must maintain its normal pairing relation with the earth in order to live. Normal pairing relations, the re-

lations of positive to negative, are the fundamental conditions of life for all vegetable and animal forms.

Every living thing on earth that can move at will, when ill or exhausted, recuperates its vital powers by returning to close contact with the earth, and is thereby re-invigorated — all except domestic animals who are limited, and man, whose reason leads him away from the natural to the artificial to suffer and become decadent; until some great cataclysm destroys his artificial and abnormal civilization and saves the race of man by restoring it again to the simplicity of the pastoral life.

Animal and vegetable forms have magnetic life and vegetate through normal pairing relations with the earth, and they can live and be revived from weakened and decadent conditions by no other means, because it is the absolute law of God's universal nature that it should be so. Man has sought in vain for health and vitality in unnatural ways and has even thought to deny the existence and reality of not only the negative pole of his nature, his body, but also of the entire physical plane, which is the negative pole of God's infinite nature. He has not succeeded in restoring normal physical conditions by denial of the body, nor will he be able to etherealize his body and lift it into the spiritual realm of positive forces as he imagines possible. As well expect the roots of the tree to live in the air. Not by denying but by fulfilling the law of nature will man overcome disease and death and live indefinitely.

See how Mother Nature leads her children to return to her bosom when tired, sick or exhausted. Many species of animals, both terrestrial and aquatic, plant themselves in the soil or in the mud at the bottom of the water, there to vegetate until they recuperate; fish

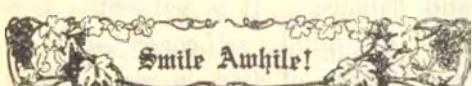
rest in contact with the earth, insects and birds perch on grass, plants or trees, hogs wallow in the mud and other animals dig into the solid ground, all for the same purpose, under the dictates of hereditary intuition. Domestic animals and human beings often die of disease while living in contact with the earth because of former abnormal habits, drugging, and because they do not seek normal relations with the earth in time or because they seek to absorb more of nature's magnetism than they can stand in their present weakened condition and so only intensify the disease from wrong application of the principle.

But all domestic animals and human beings can be cured of all diseases and restored to vital power and even to greater efficiency than they have ever experienced if they will learn to fulfil the law of polarity by timely and proper relations to the superior forces of life.

Every traveler, hunter or soldier who has camped for any length of time in any region where a dry and comfortable atmosphere prevailed, and who has slept on the bare ground, or with nothing between his body and the soil but a single blanket, knows for himself the wonderful vigor-restoring power of such a rude bed. Fresh air and exercise have been of some benefit in restoring those with chronic diseases to health, but where the natural conditions of right relations with the earth have been fulfilled, vastly more has been realized than could rightfully be ascribed to exercise and air, because the life sustaining and restoring power of normal pairing relations with the earth makes every cell in the body a magnet for oxygen, nitrogen and other vital elements which would be repelled by the cells under any other condition, no matter how much exercising and breathing were practised.

Here is the secret of diet, assimilation, physical vigor and splendid mental power: "Get right with God," who is

Love; and with His Nature, which is Life, and all ills of the mind and the body will be overcome.



INTEMPERANCE-- ITS MENTAL CAUSE AND CURE

By

ANNIE RIX MILITZ

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The Drunkard and the Religious Devotee Aiming at Similar Goals—Mental Attitude You Should Hold Toward the Drunkard if You Would Heal Him—Why Men Drink—Making Temperance Greater Than Intemperance—The Mind Change Which Transmutes the Appetite for Drink—The Three Qualities in the Healer Which Make the Great Remedy.

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IT MAY seem a strange thing to say, but it is true, that the man, who seeks satisfaction through the wine-cup, is in pursuit of the same goal toward which the religious devotee is traveling, that is, the joys of the super-conscious state. His method of acquiring temporary possession of that ecstatic sense of superiority and oblivion to the miseries of the earth, is a species of spiritual atavism, the remains of old Bacchanalian devotions, and Pagan practices of obtaining super-knowledge through drugging their oracles.

The drunkard is behind the times. In the race-progress he has fallen to the rear. Once it was not so. He was in the van when "to be drunk as a lord" was a comparison of praise from the lips of the same class, who today give him nothing but anger, pity or condemnation.

Yet the victim of the drink habit is often of a lovable nature, full of genial attraction when he is himself, with a forgiving disposition, liberal, fearless, broad, generous to a fault. For this reason he should be the easier to reach with mental treatment, and so it will prove when those who essay to heal him will take the right attitude of mind themselves. First of all, one must cease to blame him; it is a mistake to believe that the drunkard can restrain himself by mere human will, for he is the result of false training and the ignorance of the race, as well as the over-wrought passions of a perverted ancestry. Nothing but a new mind in him, and toward him, can bring him perfect salvation.

Let us consider what it is that he really expects from his habit of drinking. Is it simply an appeasing of his appetite? No, it has been proven that he grows less satisfied the longer he drinks. He is really hungering and thirsting after the right being that he is in his divine nature, and nothing less than the supreme approval of the highest in him will ever perfectly satisfy him. He expects by drinking to escape from certain troubles; he hopes to regain self-respect, but most of all he enjoys the rising to a spiritual state of consciousness wherein he knows himself

to be a master, and not a creature subject to the limitations of mortality.

The error of the drunkard is trying to get into the kingdom by some other way than the door of the Christ, and as the Master has said he is "even as a thief and a robber" who finds himself continually thrust out.

There is a tradition that the tree in the Garden of Eden, called the "tree of the knowledge of good and evil," was the vine, and its fruit was taken, not under the direction of the Spirit, but in opposition to it, and therefore man became intoxicated; and it is claimed that he has never yet, as a race, recovered. He sees double. He makes something out of nothing. He thinks everyone else is in the wrong but himself. Unbalanced, self-deceived, his earth existence is a foolish orgy until he comes to himself. And if this be true, then the healing of a drunkard is just the same as any other healing, and the state of the so-called drunkard may not be so far from the kingdom of heaven as that of some who are intoxicated with money getting and the other forms of delusion.

Those who have tried to heal drunkenness through the power of Mind have succeeded only as they put away certain false attitudes toward it. It will not do to denounce it as a reality, and to grieve over it and to make much of it. It is not by methods of prohibition that the appetite is destroyed. The perfect healing comes, not through suppression, but by transmutation. That appearance called the drunkard is to be drawn aside from the one who is really there—as a curtain is drawn aside from a statue—and instead of our despising him and hating him, we should believe in the Self which is described in the words, "Greater is he that is in you than he

that is in the world." This is the first step in the healing.

Greater is Temperance than Intemperance. The latter is but a negative, while the former is poise and power and balance. It is self-control, evenness of mind, self-consciousness—the very power of God in man. To be temperate is not to be dull and lifeless and inert as to the enjoyable things of life. The one who is truly temperate is full of fire, enthusiasm, vigor and power, yet not spilling, wasting, or diffusing that precious consciousness in useless expression.

The man who knows himself as he is in the highest can take hold of this creature which represents him, and determine its manifestation, by his perfect change of mind as to the source of his power and the nature of his true satisfaction; by enlightenment concerning his appetite—that it is really for the wine or inspiration of the Most High, and that by spiritual desire he is drinking of the cup that ever appeases; by this mind-change he will find the earthly appetite transmuted, so that no liquor has any attraction for him whatever. This is the perfect healing. Those who have realized it can see liquor and handle it day after day without the slightest desire to partake of it. True self-mastery is not with struggles and fears and effort, but by knowledge.

The one who will lift every thought concerning the beloved, so that there is no blame, no fault-finding, no fear, contempt or anger concerning that one, will come into the place of power, and be a continual guard and guide to that one even though he be absent. Then when the intimations come to you that the loved one is under temptation and is liable to fall they will be moments of joy to you as the healer, for word can be

spoken for the manifestation of the temperate one, the almighty power of self-control that dwells in the midst of the man.

These three are the great remedy: First, knowledge of the real self; second, spiritual tact; and third, supernal patience. The patience that is required is not that negative kind that springs from the feeling of despair and discouragement and helplessness, but it is the patience of God who knows that the truth will win, that the divine man is more than conqueror. In a moment of time that patience merges into power, and steps are taken and words are spoken that are wise and strong, and the healing is consummated beyond any relapse ever again.

The ideal attitude toward one who is facing this problem of his life is that of profound respect for his true Self, seeing him ever, as one has realized him in his very best moments—seeing that as the only Self to be addressed, to be spoken about, and to look to for manifestation. This attitude has been maintained by certain devoted mothers, daughters and wives toward the weak one—even to the point of believing that they are covering up the weakness from the eyes of the world—but their attitude is ineffectual because it is not founded on principle. It does not have its roots in reality. Taking the same stand because one wills to look at the real self, brings to pass that which was not accomplished even by the same attitude when the mental view was not right.

The healer must remember that wine in itself has no real power and is not to be condemned or feared. It is the love of it that is the error, and when that love has been lifted up to the real wine of the Spirit, liquors will have no more influence than water.

It is not sufficient to take away this

symbol of a man's satisfaction, the drugs through which he believes he is uplifted. We must substitute for these the reality, which is an inspired consciousness of himself. Give him the most absolute truth concerning his real being. Look away from his personality, not flattering it or covering it with honeyed words, but ignore its appearance and look through it to the divinity of which it is the shadow, honoring that self as the Lord, with true reverence and consideration, and a persistency of faith, that the Almighty one within him will prove itself all in all. This is the wine of the "Lord's Supper" which can be pressed to his lips until the earthly beverage wholly fails to fulfil the demands of his nature, and the heavenly wine is an abiding presence to him.

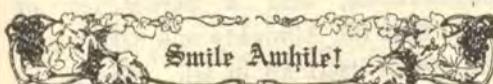
Sometimes the humiliation, the awful sense of degradation and failure, through which a man has passed, has really brought him nearer to the kingdom of heaven than many who are intoxicated with self-righteousness, who are rich with a sense of superiority as a human ego, and who will need to lose their pride and vain-glory and become as near like the little child as the very drunkard whom they have, Pharisee-like, despised and "thanked God that they were not like him."

Thou art not far from the kingdom of heaven, who may be reading this and yearning for deliverance from the old-time appetite. The very desire—the prayer in your heart that you have at this moment is being answered, for it is your great, omnipotent Self that has led you to read such writing as this, and you are obedient to it and that very obedience is making you mouldable to its divine influence; and it is masterly as it calls you to stand upright on your feet, "for I am the Lord that healeth thee and I will make thee to stand."

Cease to think of yourself as possessed with an appetite that you cannot control. It is not true. You are the master in your own house, and by the will of God that dwells within you and works through you, you rise up and shut to the door upon these false suggestions, and say with the power of the Christ, "Depart from me, I know you not."

And the Great One that has brought

you thus far in your life, and is the source of every good that has ever come to you, now establishes you forever in the life of perfect self-possession, of peace and supreme satisfaction from which you never can be moved. Henceforth you can say with the Christ, "I drink no more of the fruit of the vine until I drink it new in my Father's kingdom."



PERSONAL ADVENTURES IN PEACE AND SELF-HEALING

BY

FLORENCE MANSFIELD

▼ ▼ ▼

HAVE you ever seen the picture of Paoli and Francesca, clinging to each other, hurtled through space upon the flapping wings of a hurricane, eternally engulfed in chaos?

What anguish in their faces; what despair! And in the man's strong countenance, stern opposition to the Power which swings him through eternity against his will.

As I gazed at the wonderful picture, I could not but feel the force of Opposition as it struck sparks of confusion from the anvil of Eternal Law, and Emerson's words came to my mind:

"The day of days, the great day of the feast of life, is that in which the in-

ward eye opens to the unity in things, to the omnipresence of law."

How the terror of chaos is depicted in that masterpiece. I saw in it the human family as a central figure, amid the storm of chaos—battling, striving, pushing, opposing; striking with futile hands at the walls of Eternal Law.

This was before New Thought had become a familiar term to me. I was just becoming acquainted with *Nautilus*—then a thin, four-page sheet—and the name of Elizabeth Towne.

Things had gone very wrong in my own life; well could I imagine myself as one among those storm-driven, human entities. And as I looked back, all the unrest, disappointments, failures, of my past, unfurled upon my memory like an ugly panorama.

Somewhere, out of the silence, came the words: "Keep in the path of least resistance." I recognized them as words I had read in *Nautilus*. As clear as a bell those words repeated themselves. I began to realize what they meant, but not yet did their full import penetrate to my inner consciousness.

All development is by slow process; no one becomes either saint or fiend at a bound. Step by step habit is formed, for good or evil, as the bent twig grows, and so at last we have the mature character. So, gradually, had my ill-temper grown into a big, hateful mon-

ster which I scarcely recognized as mine.

From peevish fault-finding to critical sarcasm and discontent; from dissatisfaction to anger, until, oh, Eternal Law, I was that Paoli, buffeted by my own opposing forces into endless unrest and unhappiness.

My life bubbled over with little devils of opposition. Every time my gentler mood prevailed, up jumped a dozen devils and stirred up all kinds of trouble.

Trouble causes tears and tears are bad for eyes—especially astigmatic eyes. Tears weaken the eye muscles if indulged too freely. Weak eye muscles have been said to cause blindness. I had shed oceans of tears, in anger, resentment, disappointment and sorrow. My eyes suffered from the overindulgence. Glasses helped but little, since I still continued to reap the effect of the same old cause.

At home the atmosphere was favorable to tears, as inharmony always is. No physician had been able to allay my eye-trouble; still I sought one after another, changing glasses and worrying—worrying.

But those words of Elizabeth's—"take the path of least resistance," adhered to my memory like the fragrance of violets to a vase.

Not until I actually tried, persistently, to follow the path of least resistance did I learn how absolutely I had been engulfed in the chaos of opposition. Why, every moment of every day had used up my nerve-force in useless struggles. What did they all amount to, anyway—mere material wants? Are they worth all the energy we waste upon their gratification? No matter where we go, what we accomplish, or annex unto ourselves, we never reach the limit of our "wants." As the philosopher has said:

"Want is a growing giant whom the

cloak of Have was never large enough to cover."

I determined to eliminate the habit of "wanting"—just to discipline those fractious little "devils." How they did rise up and give battle! But, after long months of watchfulness, I conquered. And when the wants were lopped off, there was no cause for friction in the home, therefore no cause for tears. It was remarkable, too, how everything that was really necessary came to me without all the old aggressive struggle. Perhaps holding the thought, "my own will come to me," had much to do with bringing about this felicitous condition.

Indeed, I found the path of least resistance strewn with roses. A light-heartedness came to me that I did not suspect myself capable of. In the home all quarreling ceased, for, without opposition there was nothing to quarrel about.

Along the path I found, not only roses blooming, but the dove of peace there nesting; and as I journeyed on, all the Joy fairies came trooping to keep me company, and life became a beautiful journey. In my home sat Harmony at the feast.

But still I wore glasses.

You see, I had not *fully* realized all that this Principle of Divine Love meant. Its ideas had been grasped; the idea, alone, had been a wonderful help. But so surely does the spirit lead, and in such devious ways,—I felt a continual antipathy to wearing glasses, a kind of prodding to lay them off. Fear held me back, but the inner Voice never ceased its urging.

Nothing short of a miracle could restore my eyes to their normal strength. I did not believe in miracles.

"Be still," said I to the Voice. "I am not resisting my glasses."

The answer came back at once:

"All sight is spiritual."

The power of mind over matter, the supremacy of the spirit, I had long accepted as truth without putting it to a test. At last I knew that no lotus flowers grew along the path of least resistance; that toll was levied all along the way. The toll was work. God's work.

We are working *with* God, not for Him. In working with God we are working for universal good. To bring harmony out of chaos, joy out of sadness, health to the sick, peace out of chaos—that is to work *with* God.

Knowing nothing of how to "treat" I did the simplest thing possible—went into the privacy of my room every morning and proclaimed my body an empty vessel, except as it was filled, and thrilled, with Divine Life—Force—Divine Love—Perfect Harmony,—which is all-health, all-strength.

These affirmations were made earnestly, persistently, although I could not be sure the process was correct, or would prove effectual.

Under the daily treatments my general health improved; I kept at it for many weeks, each time feeling the word of Truth vibrate through every atom of my being. But I still wore my glasses.

The time came when they seemed to draw my eyes out of their sockets. The pain grew intense. I feared my treatments were doing more harm than good.

The specialist whom I consulted put me through a rigorous examination. Looking hard at my glasses, he said:

"They are too strong. In fact, I can see nothing the matter with your eyes except strain from their use."

"Oh, ye of little faith." I had been afraid to take the gift which was already mine.

Thus, through New Thought, came peace to my heart, harmony to my home, health and restored eyesight to my happy self.

THE WORLD CHILD

BY F. V. EGGLESTON

BROTHER of all the world am I,
And brother of all the stars;
My spirit mounts into the sky
Beyond all earthly bars.

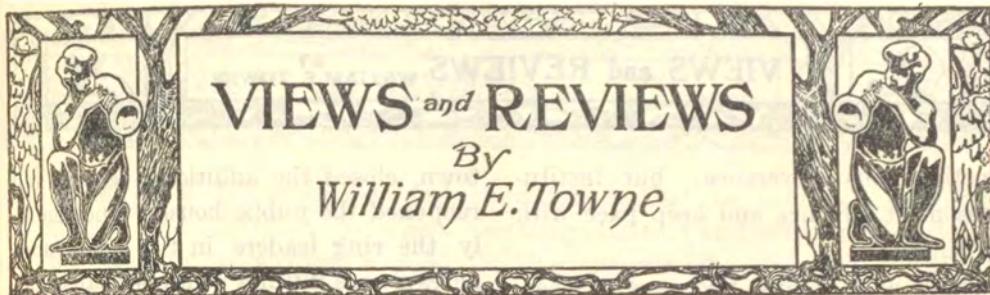
Life of my life, and heart of my love,
Is the boundless, billowy sea;
In every cloud that sails above,
I am glad and strong and free.

In every life, I am born anew,
In every sun, I arise;
Wherever a soul is strong and free,
I look out from its radiant eyes.

Joy, that out of the sea upsprings,
Joy, that pours down from the sun;
Joy, of a myriad living things,
All blending into one.

Joy, that out of the earth wells up;
Joy, of the sunrise lands;
Joy, of Old Nature's brimming cup,
Given into my hands.

SOMETIMES in a railroad car by night I love to people the hours by counting up all the good men and women I know in all walks of life and in all denominations of Christians, and some not Christian, not Hebrew even, who have no religious name whatever, but who have so much religion in them that they have not counted it yet. After all there is only one religion, as there is but one ocean, and though you call it North ocean, South ocean, Atlantic, Pacific, it is still only one water. In some places it is deep, in others shallow; here it is cold, there it is warm; it is troubled here, smooth there; still it is always the same ocean, and the chemical qualities of the water are still the same.—*Theodore Parker.*



A Party For the Average American.

For the first time in the history of the world, perhaps, we have a political party that stands for justice to every class.

Most parties start as a protest against some one great abuse. They advocate some one reform to the exclusion of all else. Or they represent, almost exclusively, the ambitions of one class of citizens to the exclusion of all others.

The Progressive Party is a constructive attempt to establish justice in government for the benefit of all classes alike.

The very rich and the very poor alike contribute many sneers for the new party. But the average thinking American citizen, blessed with good common sense, not lacking in ideals, filled with the desire to see better conditions for his neighbor as well as himself, is ready to support such a party. He sees in the Progressive Party an organization which is really seeking to promote *right principles* of government, rather than to secure *loot* for some particular class or some particular set of politicians. As evidence that this is true, we see the leaders of the Progressive Party stand firmly by their own platform. They take it seriously, as a contract to be carried out for the good of the people and not merely a scheme for catching votes.

So long as the Progressives refuse all compromise and stand firmly for their constructive policies they are bound to

be a tremendous factor in all legislation, whether they secure absolute control of legislatures or not. The opponents of Progressivism are fond of ridiculing our program as being "impractical." They carefully overlook the fact that practically every measure for the promotion of industrial and social justice advocated in the Progressive platform is already in successful operation in other countries. Even if this were not so, would it be wiser to stand still and attempt nothing for fear of discovering an "impractical" method?

It is better to *do something* to promote good government, even if mistakes are made, than to do nothing and be overwhelmed by the changing conditions, the evolution of our national life, which demands corresponding changes in methods of government.

We hear much from the opponents of all real progress in government about the sacredness of the constitution. To those who look with distrust or fear upon any progressive measure that requires, possibly, a revision of the constitution, I would commend these sober words of George Washington, the conservative, constructive statesman, whom we are all glad to term "the father of his country": "The basis of our political systems is the right of the people to make and alter their constitutions of government."

And another of America's greatest statesmen, Thomas Jefferson, said: "Some men look at constitutions with



sanctimonious reverence; but institutions must advance and keep pace with the times."

Those who oppose Progressive measures at this time profess to fear that the majority of the people, if given power, will not be sufficiently considerate of the rights of the minority. As to just who might compose that minority for whom they fear, we know not. We believe, however, that the average American citizen would prefer to trust his rights to a real majority of the people than to that small, powerful, sinister group who compose the "invisible government" which at present looks after the "rights" of both majorities and minorities, and which heretofore has been almost equally at home in both the democratic and republican parties.

How They Encourage Education in Russia.

For several centuries the saloons or public houses of Russia have been run under the direction and oversight of the Crown. The sale of Vodka, the national booze of Russia, brings to the Czar's coffers about \$500,000,000 a year, it is said. Whenever a new town is started they first erect a church and the second public building is always a saloon. One or two towns, or communes, recently conceived the heretical idea that they would prefer to have more education and less drunkenness. They closed half their saloons and opened extra schools. Promptly the word came down from St. Petersburg that such proceedings would not be tolerated. To convince the heretics that the government meant business, a company of soldiers descended upon the

town, closed the additional schools and reopened the public houses. Incidentally the ring leaders in the temperance heresy were given a gentle hint that any repetition of the saloon-closing incident would result in a long sojourn in Siberia for them. It is small wonder that American and English contractors in Russia complain that the workmen cannot be depended upon because as soon as they earn a few dollars they go off on a Vodka spree. It is said that forty-eight per cent of the Russian girls acquire the Vodka habit before they are eighteen.

Using Your Most Valuable Asset.

"Concentration through the trained will is the secret of all successful self organization," says Professor Adolf Berle.

The will is trained through use, just as an athlete's muscles are developed by use.

You need not go far to find plenty of material upon which to exercise your will.

Unless you are an exception to the average man or woman, or unless circumstances have long compelled you to get up in the morning at a certain hour, the time of rising each morning will serve to practice upon for a starter. To tumble out of bed at a fixed hour and wash and dress by a time schedule is most excellent practice in will training.

It requires will to lay out a definite plan for the day's work and live up to it so far as conditions will permit. Yet this is a most valuable part of that self-organization of which Professor Berle speaks.

Good dish washing or typewriting or



wood sawing calls for attention and concentration and devotion to one's work just as truly as writing a good poem or planning a new railroad. All these various kinds of work require the concentrated use of will.

Now do you not begin to see why the advice givers so often tell you that the way to better your condition or get a better job is to put your very best will and effort and attention into your present work?

It is the cultivation of will and attention and concentration that is of value to you—of even greater value than the money return you get for your work. And as you grow in concentration and self-organizing ability you become more valuable to the world and can command more return for your service.

The development of will and concentration, through the daily exercise of these faculties in your work, as the result of a definite plan of self-organization, will not only help you to make good in dollars and cents but it will help you to greater contentment and happiness.

There is content and satisfaction and a growing sense of power that comes with self-organization. You feel yourself growing in health and happiness. You find there is less friction in your life. This is because you are developing the unities of life. It is the one who lacks concentrative power of the right kind, the one who blames others for what he is himself responsible for, the one who envies others' success which might have been his as well—it is this one who finds his life filled with friction and petty annoyances and to whom life becomes a burden.

No one is so much the victim of cir-

cumstances that he cannot benefit by self-organization and concentration.

It is the one who concentrates his attention and focuses his will upon his work who invents improved ways of doing things, and who discovers new profits and possibilities in his occupation. Attention and concentration bring the creative forces into play, and to be able to create and originate in the commercial world is to hold in your hands the key to success and freedom.

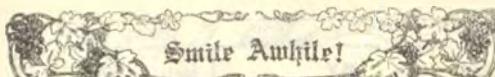
To do only what you are directed by others to do, with no active interest, no concentrated purpose or attention on your own part, is to stifle whatever creative and originative power you may possess. You then become a mere machine. And a human machine is not only unhappy but is of little value in the great, fierce world of commerce.

To quote again from Professor Berle: "The will to study, the purpose to know, generally flags when the mind conceives and originates nothing on its own account."

Your power of concentration, application, self-organization is your most valuable possession. Do not allow it to rust through indifference, envy, laziness or lack of will.

EXERCISE the mind with high contemplation and the body with gracious action, and so preserve the health of both.—*Confucius*.

INTELLIGENCE must always evolve its own religion; sin is only an unfaithfulness to what one really believes.
—"*The Common Law*."



TWO PLAYS THAT HELP

By

S. JAY KAUFMAN

NEXT time some ultra-modern slangy refuser to think, or an ancient mummy of the "before the war" period prates of the decadence of our present-day theater ask him whether he has given any notice to the successes of the current season. Ask him—among the other queries which you have at your tongue's end—whether he has seen Shaw's "Fanny's First Play" and "Milestones," by Bennett and Knoblauch.

If he has and still insists that "Aw, them is highbrow plays," or "You should have seen the plays we had in the early eighties," waste no more time with him. There is a screw loose somewhere in his makeup or his brain is screwed up so tightly that no tools could force a wedge that would let in the light.

Still I fancy that no argument will be necessary, for anyone who has seen these two plays will be proud to have lived in this decade—which is *not* decadent, the "yellows" to the contrary notwithstanding. A season that offers these two plays and nothing else is a glorious one in which to have lived—but it offers much more!

"Fanny's First Play" and "Milestones" are each plays with a big mes-

sage—New Thought ideas that are refreshing and that send people out of the theater encouraged, thinking, eager to put these theories into practice, and if that is not enough, these two plays are going to make better theatergoers. That is no small record I think you will agree.

I saw both of the plays in London. I have seen the Shaw play three times there and once here. Then came a summons from the editor of *Nautilus* that she wanted to see this play. I waited in the lobby for her for half an hour (don't tell William), and I wasn't in the least annoyed by the waiting. I knew that even if we saw only one act of this play it was time well spent. But we saw it all.

Scarcely one theatergoer in a thousand knows the difference between the subject and story of a play. But I have pointed it out in detail here before so that I am certain you would not mistake what Shaw is driving at in his latest play. You would delight in his brilliancy but you would not be baffled by it. You and I have decided for ourselves that his "stories" are satisfactory and that his plots are interesting, but we have decided much more. For us every Shaw play is a New Thought idea that sweeps absurdities before it. We know he is an amuser, and we are amused, but we are also taught or lifted up to a better understanding. Who cares what Shaw's intent is—it is what we get out of his plays that matters.

In "Fanny's First Play" we know that his subject is not "a girl writing a play that shocks her father," nor is it the troubles of a boy and girl with the police. It goes further than that. It is the causes. And these causes, two-fold, are the real subjects: the folly of over-religiousness and the folly of the smugness of respectability. Perhaps

absurdity would be a better word than folly.

Yes, and "Fanny's First Play" has a more pertinent New Thought idea, namely, that unless you get your happiness from within you will not know what real happiness is.

"Milestones" is something children may, should and will take their parents to see. The whole family will be charmed by it—and a better basis for duty will be found in it. This duty of children to parents has always been a stumbling block for me. I have always insisted that children owed their parents nothing and—even if it bring a cloud of disapproval on my head—I still maintain that since parents do not consult the children they bring into the world the children owe them no duty whatsoever, and the parent owes every duty to the child. If this did not result in practical good I should not advance the idea here in this way. But when parents treat their children with consideration instead of authority—"because I am your Father"—the child invariably grows up a resourceful individual. There is much more to the idea and perhaps I may write of it at greater length another time. I touch on it here because "Milestones" is written around this, and the attitude of our elders toward new ideas generally.

Both are treated fascinatingly. The play shows three generations, and emphasizes the refusal of the conservatives in each to see that perhaps some improvement upon their methods is possible.

See "Fanny's First Play" and "Milestones." They will send you into raptures, but they will also teach you that ten years from today there may be better plays.

But do not get the notion, I implore you, that these two plays are the only good things of the year. Belasco has

already given us three triumphs, "The Case of Becky," "The Governor's Lady," and "Years of Discretion." In another number I shall tell you in detail just what capital plays they are. Here let me say if any of them come your way get to the box office early.

"Little Women," too, is one of the big hits. It is filled to overflowing with smiles and tears. If Mr. Brady had done nothing else in his notable career, this one production would have earned for him the gratitude of the lovers of the best in the theater.

MONARCHY AND DEMOCRACY

BY CHARLOTTE PERKINS GILMAN

MONARCHY is authoritative and restricted; it confers favors and inflicts punishments.

Democracy is spontaneous and voluntary; it is "ungrateful" and also un revengeful.

Monarchy promulgates laws and enforces them.

In democracy law is increasingly disregarded, and its place taken by personal responsibility.

Monarchy rests on authority, and requires submission, obedience.

Democracy rests on education, and the spread of ideals.

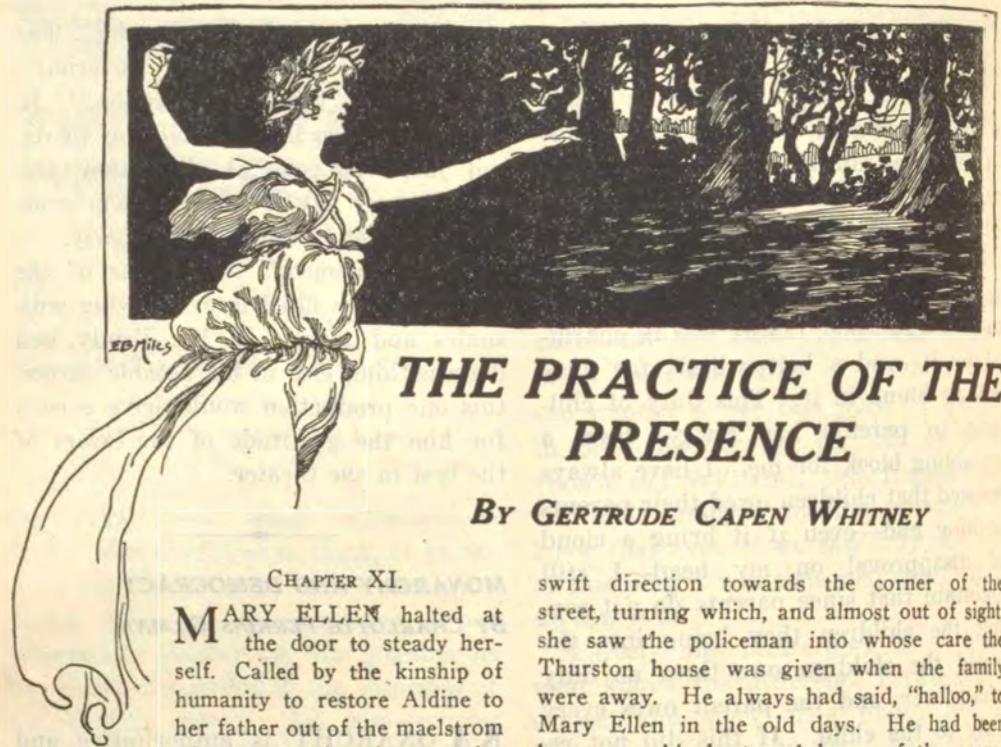
Monarchies are started with motives of personal aggrandizement, or to extend arbitrary religions.

Democracies are started in the interests of the people, and to prove great principles.

Monarchy appeals to a personal God to justify the personal monarch.

Democracy appeals to the divine law, and sees it everywhere.

In democracy the children grow free, and women become human.—*From the Forerunner.*



THE PRACTICE OF THE PRESENCE

By GERTRUDE CAPEN WHITNEY

CHAPTER XI.

MARY ELLEM halted at the door to steady herself. Called by the kinship of humanity to restore Aldine to her father out of the maelstrom of a great city, it was also her moral responsibility to meet a class which was to gather almost immediately at the Bureau for instruction, and later, to speak before the largest body of thinkers that ever had assembled to listen to her chosen theme. Should she, tonight, fail those to whom she had pledged her presence—dam, perhaps, the current of a message that should be worldwide, to help this family whose delirium of morals had led to delirium of brain?

"The pure in heart shall see God,—that is Everything." This thought quickly succeeded those of her moment of weakness. She drew away from the door and stood erect.

"May I open the mind of my understanding to interpret every wave of thought moving in my every sense; may I notice it; may I observe every contingent fact, and if best for the character building of us all, may these complicating demands merge in the fulfilling."

She opened the door, pure in her intent; released in her soul; master of the activities of her body; and stepped into the street, leaving within the house a man, crazed by his intent; benumbed in his mentality; incapable of directing his body activities, because the betrayal of his moral responsibilities had left him stricken in the hand of fear.

Pausing on the doorstep, she gave a comprehensive look about her, then her feet took

swift direction towards the corner of the street, turning which, and almost out of sight, she saw the policeman into whose care the Thurston house was given when the family were away. He always had said, "halloo," to Mary Ellen in the old days. He had been long upon his beat and knew of the occurrences of past years; yet, as she approached him, he stood before her with respect, akin to reverence, in his eyes.

"Good day," he said; "a minute more and I should have been gone. I am glad Miss Thurston is recovering. The accident must have occurred almost as soon as I left her that afternoon. It is remarkable she is alive. Had not the whole interior of the place been open, you never would have found her breathing."

"Then you saw her go into the house," inquired Mary Ellen. "Here," she thought, "may be the first answer to the question of an open mind as to where Aldine was during the hours between her leaving her father at the wharf, and the accident in his study."

"Yes, she came directly from the ten o'clock boat. It was just twenty minutes past when she spoke to me. She said she was going to stay in the house all night, and would I go through it to see no one was concealed there. I suggested opening the windows, but she was afraid. I asked her why she didn't have someone stay with her. She replied she had something to do she could accomplish better alone,—but would I stay about until she went away,—and she would let me know when she left. The Thurstons have always been very good to me, and she was no exception to the

rule. She gave me a birthday present—she called it,—and he took out a crisp ten dollar bill, looked at it, and contentedly tucked it back into his vest pocket. "Of course I couldn't stay all day, myself, but to make her feel comfortable I sent for a relief guard and waited about while he searched the house, so you see one of us was on hand every minute, thinking we were protecting the poor little lady from burglars, while there she was in the clutches of a danger worse than that. We don't know, do we Mary El"—he stopped, questioning the propriety of familiar address, yet feeling a comradeship of spirit that compelled him to friendly converse.

As a steady undercurrent to the whole conversation, he had, in view of her imprisonment, been puzzling over the quality of the woman before him. Finally, unable to restrain the expression of his wonder, he exclaimed:

"Excuse me, Mary Ellen, but instead of looking like an ex-convict you put me in mind of those old martyrs I've heard about. You'll forgive me for speaking about it, won't you; but it is so noticeable, I can't help it. You couldn't have done that thing; your face throws back the lie."

"I thank you for your trust in me," said Mary Ellen, "and I am glad to have this word with you."

"Tell Miss Thurston when she comes home, that I did the best I could to protect her, but it seems it was not to be."

"Comes home?" repeated Mary Ellen, that she might learn farther, what knowledge he possessed concerning Aldine's movements.

"Yes; didn't she leave the house a few minutes ago? Nothing wrong, I hope," he continued, anxiously. "I thought it strange she was out by herself so soon after such a severe illness,—and on foot, too."

"She was not strong enough to go alone. In fact, she slipped away from us while her watcher was asleep."

"Call on me if you need me," he said, touching his helmet as she turned to go.

"Towards Belton," she said, softly, "and I can assure that heart-crushed man that at least one of the horrors tearing at his brain is but a reflex of his own fear."

CHAPTER XII.

Mary Ellen went down the street in the clear, sweet air. No sense of worry tangled the skein she had in care for her unwinding, therefore no knots of her making broke the thread of events, that, wound carefully, mind-

turn upon mind-turn, upon the ball of circumstance, was to be used in weaving the patterns of lives. Her bearing expressed union in the Infinite. She was radiant as one who rides in the chariot of morning, and it seemed but natural that Carles Orchester should join her on the shaded street.

"I always have known you, Marie Alano," he said, walking beside her, in rhythm with her buoyant step, and continuing their last conversation as if there had been no break therein. "In consciousness, long before I saw you with these eyes, I idealized one such as you now appear."

"I, too, have known you long," replied Mary Ellen. "Do you realize, Carles," she added, as one entertaining the idea for the first time, "never before has it occurred to me to wonder, how, specifically, you serve the world."

"Nor have I ever thought to tell you," returned Carles. "You know I am a lawyer?"

"Yes, your sister told me so. How I longed to call on you in my distress, but could not, for it had not become actual with me that love and helpfulness make use of objective means, and I had lost the card bearing your address. What is the avenue of your expression as master of service?"

"In the world's phrase, I am chief justice; to myself, I am student of the great Master, the greatest teacher of applied LAW this sphere has ever known. The old dispensation wrote law; the new dispensation calls for the physician's demonstration of the Christ Principle in every condition of daily life."

"Should not one refuse all worldly manifestations of worth, position and honor?" said Mary Ellen, in surprise.

"Once, I thought so; but I have learned that external manifestation must follow the working out of LAW. Only when manifestation is used for selfish ends, is the Body of the Whole congested. In that Body there are no I's. All are parts of the One. I am, to myself no more, neither am I any less, than one of my brothers; and I must deal righteously with myself as well as others, to maintain the equity of all life. Are you interested in the thought I have of living, brother to brother?"

"You know I am, Carles."

"Long ago, when I saw the defenceless suffer at the hand of so-called justice, and the innocent victim to the guilty, I longed to take from every man his burden; and to that end ignored my brother self. After years of this self abnegation, I roused to the fact that the

self-annihilation I was meting to myself was being meted to me by others. I realized that it is the duty of every soul to learn to shoulder his own responsibilities, before attempting to assume those of others, lest he weaken his neighbor; lessen his own best helpfulness, and end in making himself a burden. Serving Carles Orchester as he were a neighbor, he is to love himself as part of the Whole. He is to deal justly and with mercy with himself, that he may be fitly equipped to give wisely of his time, substance and sympathy in righting injustice, and starting the blood of courage, coursing through erstwhile discouraged veins. As you train minds to represent their just values, in home, so he instills THE practice of THE PRESENCE in the minds of practitioners of law."

"How wise is your plan, Carles," said Mary Ellen, thoughtfully. "How fortunate I did not have your card at that crucial moment of my life. Had I then been able to call on you for aid, my building stones of character would have lain in the deep mines of my consciousness; the Thurston family would have gone down in ignominy; and I might have remained until the end of this phase of life, a discouraged, unawakened woman."

"I longed to go to your release when world currents brought me word of your test," said Carles, "but great tests are for great souls who have great missions. Each carries his cross to the limit of his capacity and you had inherent strength to bear it to the hill top. There you set it down, mounted it, and on it were initiated into the new birth of spiritual understanding. Simon may help with the load; the women may pray, but the Christ is born out of His own travail. As you walked your Calvary, I sent you comfort through the invisible ways of LAW; Madame Pinchot, my sister, Aldine and Miss Lemison prayed and helped you on your way. As you and I elected like paths of helpfulness, our similar tendencies swung us into each other's orbits. Do you believe this to be a true explanation of how we came together?"

"I do," said Mary Ellen, happily.

"It is fully time," he said, as they approached the Intelligence Office, "to turn the active management of the Bureau over to others, leaving yourself free for response to calls that are to be answered by you alone."

"I shall make the Bureau my life work," said Mary Ellen. "It is my soul's ideal to help just these sorts of persons in just this personal way."

"Ideals grow as truth unfolds. One of the hardest tests for a master is to idealize and build and beautify, and then to submit his works and himself to 'flowing conditions,' and to know that the child of his endeavor is to be parented by other minds or perhaps, even to die of neglect. Grow with your growth. To be unwilling to do this is to crystallize the ideal into the idol and to find ourselves with other gods before ME. I see you destined to become one of the great physicians of the world, bringing the message of LAW to home and to individual; curing through thought and practice; teaching and healing plant. Often, for the comfort of mankind, you will use earth wet with your saliva, and for the satisfaction of the unbelieving, you will follow courses of study ordinarily prescribed. Already, through your constant study, you are well upon the way, for things are *seen* by them that love Him, and the PRACTICE OF THE PRESENCE is the essence of cure. Now, how about the lecture tonight?"

Mary Ellen told him of the seeming conflict of duties. "What shall I do?" she concluded.

He laughed tenderly.

"To think of the tremendous problems you have worked out without me, all by yourself, and now, because I am by your side, a being whom you trust,—you ask advice of me."

"Is it not right?" she questioned.

"We all do it," he replied. "And I suppose that is why we so often are set on the highway of life, alone. We might be weaklings were we not made to feel the pulsing of that 'iron string' self-reliance."

"The Christ talked with and advised with his disciples. Don't you recall how he asked Peter 'Who sayest thou that I am,' when, first he was coming into recognition of His Mastership? He longed for verification of the truth from the chosen few. So I long for verification from you, Carles. Self-reliant as I am when alone, there is, when with you, a sense of rest that is less a yielding to incapacity than a feeling of perfect co-operation."

"Such is the sweetness of true fellowship. You say, 'What shall I do?' and I say, 'What *will* you do?' Did your deep sleep bring you clarity of vision for helping these distraught brains to their salvation?"

"Yes, it did," she responded. "Why is it" (growing meditative again), "that we may not utilize the revelations of advanced souls until the fulness of time, and so save the feet of the untaught in life's great way?"

"Because clarity of understanding is the entrance to the fulness of time. He who does not see the path must learn it in consciousness. THERE IS A ROYAL ROAD TO LEARNING BUT ONE MUST KNOW HOW TO BE A KING BEFORE HE CAN TREAD IT. As Barnard Thurston is in your tender thought just now, let us take him for example. To smooth his path beyond what his enlightenment can comprehend, is not to place him in a kingly road, but to make a weakling of a man. It takes away his God-given initiative and renders useless the lessons put in his path for the learning. The Master may point the way; but the initiate must find it. It seems hard, but were it not the LAW of growth, think you we should find the Great Tender Heart weeping over Jerusalem, because He knew, that, for its own sake, He should not compel it under His wings as a hen broodeth her chickens, because, of its own will and choice, IT WOULD NOT!" and as they reached the Intelligence Office, he reverently opened the door for her and went his way.

CHAPTER XIII.

Mary Ellen entered the Bureau, where a number of mistresses and maids were assembled for a lesson.

Not all maids, neither were all mistresses allowed to enter these classes. The standard was not of station, neither was it of promiscuous socialism. "Equality" is of deeper meaning than either, and is ingrained in fibre, not in outward appearance. The sign "==" was strongly marked in this equation: "The sum of the means must be equal to the sum of the extremes." This attracted only fine souls from either class.

Long labor, ending in disaster, had taught seekers for betterment the fallacy on social lines only, of providing reading rooms for those who believe in their right to own palaces; swimming pools for those who have never been taught why they may not pirate the seas; equal rights for those who have not equally won them; and the thrusting of choice and momentous decisions upon those too dormant or too discontented to know that they have desires or to differentiate them. These methods have been found like bulwarks of shifting sands against the seas,—the very material used in building buries the builder. Teachings of devout souls, who divorce abstract good from concrete expression in health and wealth and every material blessing had proven too indefinite for best results.

To those expecting pyrotechnic display, THE PRACTICE OF THE PRESENCE, seemed, at first, a visionary method of obtaining results; but through Mary Ellen's teachings, Principle was practicalized, and day by day, throughout entire households, the renewed minds of mistresses and of maids; of husbands and wives; of parents and children, were changing the standards of service into wise co-operation and giving progressive outlook on life. All that she said and did was presented in charity for the vision of others as they see in holy faith.

"Welcome, class," she said, happily, responding to their greetings as if there were no frightened Mr. Thurston; no hysterical Mrs. Thurston; no ill and wandering daughter calling on her for assistance. As she spoke she removed her overshoes, balancing lightly, in perfect poise of figure, carrying the center of gravity of her weight over the alternating points of support with a grace and rhythm that glorified the little action and made it a thing of joy to look upon as well as to perform.

"A stunning looking man has been in here, asking for you," said Eldora, picking up Mary Ellen's overshoes and putting these in their place.

"He was a perfect Monte Cristo," said Alice, excitedly.

"He looked far more like a Zanoni," laughed Mrs. Lamore, rising from her seat beside her true but trying Dabney, and walking over to Mary Ellen's side.

"O, Mrs. Lamore, he looked to me more like a Mephistopheles," interrupted Sadie. "I've seen that kind with perfectly correct boots on but a positive assurance to the critic of feef that the toes inside don't follow the last."

"You think that, Sadie, because of the peasant's cloak he wore tossed over one shoulder," returned Mrs. Lamore; "that made him look stagey."

"I think he just looked foreign," said Eldora. "You are so American, girls, I suppose that Faust and those strutting sorts of player people are all you've ever known of men other than you see on our streets all the time. I think he just looked like a gentleman from foreign parts, very courteous and polished and different from our men."

"He left a note for you, Mary Ellen," said the little maid who sat at the desk. One of the features of the Bureau was that all the members assisted intelligently in its management.

"Mephistopheles and Zanoni are not supposed to look much alike, Sadie," said Mrs. Lamore.

"They both have the ilk back of them, whether both use it for the same purpose or not," said Sadie, somewhat ambiguously.

Mary Ellen laughed at the diversified character readings and went to the desk. She took up the envelope which had been called to her attention. The girls of coarser instincts crowded about her to note its contents (for of its outer appearance they already had assured themselves). Those of better breeding turned to their seats or otherwise occupied themselves.

"It is no domestic paper, it's written on," said one of the girls, who had worked in a paper factory and knew qualities.

"Look at the seal," laughed another; "there is as much of it as the express company puts on your package of a baby's teaspoon if you declare it's 'valuable'."

Mary Ellen opened the letter. Within was a fair white sheet of paper, with these words written thereon:

"I have watched your work from its inception, and admire you and it. I long to make the ideal grow faster in the seeming, and to bring to your own great heart some joy, out of and above the dreary grind of your daily life. Allow me to hasten this end." Between the folds of the note lay a bit of pinkish paper,—a cashier's check for a large sum, on a prominent city bank.

Mary Ellen closed her eyes. With the handling of the check, a feeling of rest enclosed her,—a sense that all responsibility had slipped from her as a cloak; that the time was close at hand when she would float upon the wave of recognition. The little scrap of paper meant so much more to her of ease and outlook than its small surface indicated. Her hand closed over it with the mind's assent of possession. For the instant she felt as if she would swoon. Then, the HABIT OF HER MIND CAME TO THE FORE. The girls watched her, some curiously, one or two dimly comprehending.

"THE PRACTICE OF THE PRESENCE," she said within. The sense of swoon passed. The air from the open windows blew in upon her, fresh and clear. She replaced the check and letter in their envelope. This she put into a desk drawer.

"The gentleman has sent us a check, girls, to forward our work."

"You are going to keep it, aren't you?" said

Eldora, puzzling over the expression of Mary Ellen's face.

"I shall not return it at once," she replied, slowly, still dazed a little by the atmosphere out of which she had been lifted as by some kind arm from a mephitic vault.

"Oh, keep it, Mary Ellen," urged one of the girls, "you can use it to make these rooms pretty, and that will draw a good many more people, and by and by you can have a big institution and be known all over the world. Keep it, Mary Ellen."

"No!" said Mary Ellen, shaking off the last vestige of her lethargy. Turning to her desk, she wrote: "Dear Sir.—The enclosed check has come to my hand through your bank. While appreciating the donor's intent, this enterprise is founded upon One Great Principle. He will understand, therefore, why the check is returned to him, accompanied by the appreciation and the blessing of The Intelligence Office." (Signed.)

This she addressed to the cashier of the bank upon which the check was drawn; sealed and stamped the envelope; asked Eldora to drop it in the mail chute, then turned from her desk and took position at the end of the room.

"Now for our lesson," she said. "Today let us study, specifically, THE PRESENCE in the movements our bodies make in His service. We know the Maker loves grace, because he has imbued all creation with it. Movement is not an ultimate in itself; it is a medium for the soul's expression. As you do your hair; put on your boots; place and remove your hat pins; draw a window shade, let the thought flow through your veins that you are living your purest ideal into each and all of these."

"Hattie," she said, nodding pleasantly to one of the girls who sat gazing at her with a sad strained countenance, "you look as if you had not a friend in the world. Companions, let us help gather some about her. People are not only friends; there are qualities,—faith, love, intelligence, perception, and oh, so many others. There are things,—birds and flowers. There are the instruments we use in our service,—our brooms, our brushes, our stepladders, our stirring spoons, our eggs and flour and sugar. These we can chemicalize with our God-given imagination, wisdom, wit and joy, and beat the air of God-love into the heavy indigestible mass, making it rise into new conditions full of health-giving properties. Many who believe themselves to be good

Christians beat the poison of discontent and spleen into every thing they touch and never dream they are doing it. Think how beautiful it is that you are moving and resting as if God is your close companion. No more loneliness; no more disheartenment. Sadie, you fancy you are doing this; instead you are tense through your very endeavors. Do not try, just sink under the thought and rest there. Eldora, you are photographing on your mind a conglomerate picture,—how you are doing it,—which makes you self-conscious; that you are doing it,—which makes you tense and inefficient in expression of what, to you, has become a mixed idea. Enter into happy co-operation and joyous companionship with your Maker, intelligently, gracefully and well."

"I'd be scared to death if I truly thought God was walking about with me," giggled one of the girls, nervously.

"Why, Minna?"

"He would be so grand, I'd be frightened to death."

"Think He is the love of your mother, Minna."

The girl's eyes grew luminous and tender; her whole body released before the faith of a little child.

"Think of her love, and the wisdom of her experience knit into every thought you think; everything you do. Can you?"

"Oh, yes; every joy I ever had was tied up tight with mother."

"And you, Dabney, who, among those with whom you have dwelt, has given you the greatest sense of strength?"

"My elder brother," said Dabney. "He always helped me over the hard places."

"And who, whom you have known, has illuminated your comprehension of Unity,—all with each, the outward expression born of the inward grace, the birth of the Christ spirit in the manger of the soul, and its growth and manifestation, through the birth of man, increasingly, in God's image? Where have you most perfectly realized yourself as the inspiration of noble ideals, welded to their expression for others' good?" she said, turning to Mrs. Lamore.

"In and through my husband," said the woman, softly.

"I've never had help from a living soul," said one of the girls, desperately. "My mother died when I was born; my father drank; my brother ran away; my sister went to the bad, and my husband went with her."

"No one, Daisy? No one?"

"No one, and nothing but dreams of my baby, and she was born dead."

"Perhaps, then, you are the closest of all to the beginnings of the understanding of what the companionship of God may mean, because your love came in the unseen; you brooded over it in the unseen; you love her, now with constantly increasing strength in the life of the unseen. Don't you dream of baby, and plan with her, and for her; and for her sake, live a better and a nobler life? Don't you feel that, because she is unseen, she can look into your innermost heart, and for that reason, strive for purity of thought as well as purity of action? Don't you love her all the time, and know, without any poor doubting belief, that she is alive, whether she is in your sight or not?"

"Yes," breathed the woman.

"I never had even a dead baby to dream over," said Janette, bitterly. "My lover went off and married another girl."

"Were you happy in the thought of loving him?"

"Oh, so happy," sighed the speaker.

"There, then, is the gleam of your understanding of the love of God. Hold on to the thought of the love you know through experience, and you will find it extending into every relation of life, blossoming like millions of flowers upon one tree."

"I never even had a lover," sighed another girl.

"Did you never love anything you felt was especially your own, but the delight in which you loved to share?"

"Yes, a pet bird, but it died."

"There, then, is your dream. Who has another glimmer of the light of love to follow, fainter, even, than those of which we have spoken?"

"I haven't loved anything for years," said still another member of the class. "I thought my heart was killed long ago. I have no relatives, and I was growing desperate, when I strolled in here and my eyes fell on an almanac, with this motto for the day. It was: 'You cannot dream yourself into a character, You must FORGE and HAMMER yourself into one.'

"It waked me up to know that while I had strength to do that, there was something left for me. I believe it saved my reason."

"When you've got the love of God, you ain't got to go to nobody," said an old woman in humble clothing. "When you feel low and mean in yourself, and something says, 'Love

God, go to yourself, and seek, seek, and by and by love comes down like showers of rain, and the crown of your head opens and the Holy Spirit outside meets the Holy Spirit within, and you see angels all in the air, taking your hand. This is the dressing room down here, Mary Ellen, and if we don't dress here, we won't be dressed when we get on high, for there is no 'on high' for us, unless our souls climb."

She was silent.

"Immeasurable is the highest, who but knows it?

And yet a human heart can perfectly enclose it,"

breathed Mary Ellen, softly. "Yes, all this is THE LOVE OF GOD. Its germ, planted in our every cell, comes to birth and grows to love's expression,—co-operating with friends, bearing children, writing books, singing songs, building houses, and making homes within them; serving the world and being served by it. All these loves, born into these little hearts of ours, is the Christ love taught by Jesus,—One Love,—GOD."

The room was empty now, excepting for Mary Ellen, when one of the girls, who had not been present at the lesson, came in hastily.

"Mary Ellen," she said, excitedly, "I don't know who to go to but you, but I saw Aldine Thurston, just now, on Zane Park, under perfectly dreadful circumstances."

(To be Continued.)

Just think, I am sending in this money order for \$1.00, which means to me a whole year of comfort, joy and strength. Received my first month's salary today, and am spending the first dollar of it for NAUTILUS, and am as happy over it as a child; don't think there has been a day or night since I missed getting it that I have not positively longed and yearned for it. You will be glad to know I feel sure of my great success. Was elected Directress of Music in the Female College here—am just doing splendidly with my work, and know this will be a glorious year for me. Think of what you and NAUTILUS have done for me.—Mrs. P. S. KING, Pontotoc, Miss.

As a recent subscriber to THE NAUTILUS I wish to congratulate you upon the good work you are doing. It is decidedly the best publication of its kind that has come to my notice. With the passing of "the age of theology" and the growing interest of the times in periodicals of the temper of THE NAUTILUS—an ever widening field will greet your efforts. With best wishes.—D. H. HARSHBARGER, Jackson, O.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have called while reading the daily papers and weekly reviews, etc., along with a brief digest of current magazines by the editor. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Wind Blows, sending us any items they may think suitable for this column of very brief mention.—E. T.

Apropos of her first visit to America, the following philosophical decalog is of special interest as revealing the attitude taken by Mme. Georgette Lablance Maeterlinck, wife of the Belgian author, toward the wifely duties of women:—

1. Remember always that the true wife is the inseparable half of the only complete human unit, in which two small and imperfect individualities have become merged into a large and perfect one.
2. Each half of the wedded whole retains special functions; yours are to discern, to anticipate, to yield, to cheer, to soothe—and thus to strengthen.
3. Never trust to hirelings the essentials of your husband's physical well-being; understand and frequently practice the art of selecting and preparing his food.
4. Be sure each day that his garments are whole, clean and suited to the season.
5. Constitute yourself an infallible barometer whereby to forecast and render harmless those electrical disturbances peculiar to the married state.
6. Be to your husband's dark moods the subtle, unsuspected antidote; to his joyous mood the companion spirit of joy.
7. Save your caresses until you perceive that his dinner has been without a flaw; kisses to a hungry man are like froth to a parched tongue.
8. Your tongue for assent; for argument use only your eyes.
9. When your husband has an attack of gout, appreciate the art of dancing.
10. If you would convince your husband that you are a better actress than Bernhardt, a better dancer than Pavlowa, prove to him that you are a better cook than M. Escoffier.—Springfield Republican.

The stupendous task of photographing the entire sky has just been finished by the Harvard University astronomers. This work has required thirty years. About 1,500,000 stars are shown. The photograph is in sections, on as large a scale as possible. Placed together, the sections would cover more than five acres. The cost has been about one million dollars.—Current Events.

Circle of Whole World Healing

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership fees or special duties, no joining

ing of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

Daily Mantrum



In speaking of the "I"—the student of truth always refers to the "I" of the race; not at all of the personal speaker or writer or thinker but always in relation to the "I" of you and of me and of our brothers and sisters (except, of course, when he is relating to his personal expression and experience)—knowing that even as we are individualizing our human "I" in our consciousness of God and His all goodness, that we are divinely one in each other and in Him.

Sunday:— I am conscious of the actuality of an infinite intelligence.
I know that I am alive in God's mighty intelligence.
Therefore I *am* good.

Monday:— I am unified with the activity of the divine intention.
I am working in the vineyard of God's glorious intention.
Therefore my work is good.

Tuesday:— I relate myself to the universal abundance.
I declare myself a child of God with the right of His abundance.
Therefore I abide in the good of opulence.

Wednesday:— I am breathing in the atmosphere of the accurate action of Nature's law.
I am serving God's world.
Therefore I am manifesting good health.

Thursday:— I am awake in the realization of a living cosmic energy.
I am filled with God's strength.
Therefore I radiate the light of infinite good.

Friday:— I believe in the divine intention of my fellowman.
I desire to know the Godness of every living soul.
Therefore the good of human love is part of my good.

Saturday:— I have faith in human goodness.
I know concerning God's goodness.
Therefore a good humanity testifies to my faith.

—Grace M. Brown.



DEPARTMENTS OF WAYS AND MEANS



For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.



THINGS THAT MAKE FOR SUCCESS

A Correspondence Department of Ways and Means Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters from this department, which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

EDITORS.

Success Letter No. 415.

Some may think success is money, but the whole world's capital could not buy my happiness, peace and joy. I don't worry or hurry, and have no fear. I have a good start, the best I have ever had, on the road to success. I have secured employment at the greatest association in the world—Y. M. C. A., in this city. The Nautilus monthly I will read regularly every month hereafter, and tell others of your work. I don't live with the world any more. I live to do right and work every day. Yours truly, G. C. P., Wis.

Success Letter No. 416.

The word "success" cannot be melted and run into a groove, as many try to do. It has many channels and caters to no whims.

When I set out to earn a thousand dollars, and do so, I have succeeded in that line.

When I set out to find the Kingdom of God, and do so, I have succeeded in that line.

When I set out to rob my neighbor, and do so, I have succeeded along that line.

Success is a favorable termination of any attempt, says Webster.

As for things that make for success, they are truly many, but the surest of all is to be still, listen, hear and obey the voice of the Spirit of Truth.

It will not lead you amiss; it will show you the shortest road.—F. M. P.

Success Letter No. 417.

What is success? The accumulating of great riches? Securing high offices and gaining the applause of the public? Or is it giving the best that is in us, in a practical way, to the public for the good of mankind? For one to give to the world the best that is in him, in the most useful way, he must be able to make home what it implies, the happiest place on earth. Study to know how children can be born pure, healthy and loving, and apply the knowledge correctly. But remember, your lives as parents must be pure, healthy and loving before these qualities can be given to your children or to others. Give your children a truthful, pure, and worthy example to follow, with kind and loving words; and have their physical, social, moral, mental, spiritual, and business natures fully developed by the right training and teachings.

Give the best that is in you in your everyday business affairs to your work; whether on the farm, in the workshop, behind the counter, in the church or schoolroom. Remember, the

keynote is, seek the truth; know how to rightly apply it, and live it among your fellow beings with a pure and loving heart.—A. J. UMHOLTZ, Linville, Ark.

Success Letter No. 418.

The germs of success, are thoughts. The thought that you have limitless power is the great stimulus of progress. The great life-work is the development of the subconscious mind. I have found that as I progress in the work within, external things progress accordingly. The average person uses but one-fourth of his mind. This fourth is material, mediocre and undivine. It is what keeps him what he is. It is what has kept his salary at \$12 per week for the past five years. It is what causes strikes, riots and all manner of trouble. On it do doctors and nickel-theaters thrive.

One-fourth of your mind may be good or bad. The rest positively *is* good and incorruptible, but does not assert itself. It waits to be discovered and in the majority of cases lies dormant until the one-fourth is dead. It is there in Roosevelt, it is there in the ditch-digger, it is there in you, it is there in me. It is the truest gift of God,—the closest connection between God and man.

I may weep because there are no more worlds to conquer, but never because I have reached the limit of my Over-Soul and God!—H. WEARE HOLBROOK, Onawa, Iowa.

Success Letter No. 419.

Everything proves to us that cheerfulness upbuilds, uplifts, attracts. Be cheerful. Grumbling, whining, complaining are just so much capital taken from your bank account of mental force and put to a very poor use; indeed, to no use at all. If you were to draw your money out of your bank every day and toss it into the sea, people would deem you insane. You would soon become poor and neglected. Yet you waste your precious, God-given force just as foolishly, and lose your power of attracting by fretting over trifles—a letter expected, a bit of dirt on the floor, imaginary insults, and a hundred other silly, false ideas. Your vital energy, your very life is thus uselessly dissipated, and soon you repel, and people study how to avoid you and you lose opportunities of success.

If you are inclined to be miserable and have a tendency to melancholy and despondency, practice auto-suggestion vigorously and insist-

ently, and change your sense memories. Determine to be cheerful. Project a vision, a picture of yourself as cheerful, lovable, courageous, hopeful, and make yourself like it. Concentrate your thought upon cheerfulness. Concentration is one of the chief forces of success in anything. You even comb your hair better if you concentrate your thought upon it. Your "good morning" is more magnetic, more helpful to both your hearer and yourself if you concentrate your thought upon the person as you utter it. You project a shaft of concentrated spiritual light that warms and brightens.

A man's thoughts may all be good and correct and commendable, yet if his mind flits quickly from one thing to another, they become mixed, weak, and lose in power of attracting, of magnetizing. They will accomplish comparatively nothing in building up business or character. A thought to be effective must be clearly defined and steadily held. It may be made to fly like the shot of a skilled gunner, whose aim is sure and swift, or it may be projected with the diffusive brightness of a skyrocket which challenges admiration for an instant, and then disappears into nothingness.

I trust you see how imperatively necessary it is that your thoughts be classified, should be clear, should be definite, and that you should have concentration. A western judge, to whom young people often went for advice, offered none to his son, who was coming East to start upon a musical career. The young man half fancied his father was not interested in his success. When the judge bade his boy goodbye, he said: "Stick to it, my son. Remember these three little words," he continued, emphasizing them afresh by telling each one off on his fingers—"Stick to it, I say." His son never forgot the admonition. It nerved him to keep on through discouragements. The struggle in New York, where competition was intense, was terrible for a time. He finally attained success and an international reputation in musical circles.

Clean, clearly defined, concentrated thought-force has a quality of electricity. It is powerful to attract, and properly directed it turns away what is useless and offensive.—L. S. R.

THE PRIZE WINNER for January is May L. Johnston, Atlantic City, N. J., who wrote Success Letter No. 414. We shall be glad to send the prize of two subscriptions wherever the winner may direct.—C. H. S.

THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

*"Oh, wad some power the giftie gie us
To see ourselv's as others see us;
It wad frae mony a blunder free us,
And foolish notion."*

In this department I (and sometimes William in my stead) reply to the 1000 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *Nautilus*. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and Madge will mail you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?

ELIZABETH TOWNE.

F. R.—Exactly—you are making everything a burden, even to the New Thought! The best thing you can do is to live as near a normal life, like a child, as possible. Quit trying to do anything except to spend some time every day in useful work with your hands, and in walking outdoors. Speak peace to yourself before you go to sleep. Relax all your muscles and nerves, from top to toe. It is merely physical and mental tension that make you restless at night.

LET GO! And keep on letting go until you get better command of yourself.

Outdoor exercise, useful work done with your hands, and periods of rest alternated, all done in the spirit of the child, all done as a well woman would do them, is the key to normal health for you. Put your thought and enthusiasm into whatever you do, and change your activities often. When you work, work like a well and healthy woman if it is only for five minutes. Then rest like a healthy woman who lets go and enjoys it. Then get up and walk like a healthy woman, chest expanded; breathe deep and enjoy the outdoors and the air like a healthy woman. When you go to bed at night let go all over and sleep soundly like a healthy woman.

Not how much you do but *how you do it*, the SPIRIT in which you do it—is what counts for health. Be still and know.

Then after a little while try sending your subconscious to heal others. You will find it works much better. The cause of your feeling strained when you send your subconscious to heal others is simply that you are under a strain when you go to sleep. Practice letting go until you can do it readily. Health, happiness and success are yours—believe and you shall have them.

M. K. M.—The technique of breathing exercises is taught fully in that little "Solar Plex-

us" book. If you read it carefully and practice, following directions as closely as you can, and keeping at it, you will soon get the knack of it.

As to diaphragmatic breathing, fill the lungs comfortably full, then sharply contract the muscles of the abdomen, throwing the breath and the internal organs upward toward the chest; then relax the diaphragm and let them drop back into the normal position. That is all there is to it. A little practice makes perfect, and no amount of talking does.

When taking a full breath let the breath fill the lower part of the lungs first and gradually fill out the middle and upper part. The chest should never be rigid. Let the chest alone—let it take care of itself as the breath fills the lungs. But don't allow the shoulders to rise as you fill your lungs. Keep them in the normal position and let the breath expand your lungs in all directions just as it would expand a balloon if the air were being forced in from the bottom.

A. T.—Keep on trying according to the instructions in that article of Dr. Lutoslawski's on "The Art of Sleeping," in May *Nautilus*. It may be that you try too hard. But anyway, if you keep right on practicing you will, after a time, acquire the knack. Practice makes perfect and nothing else takes its place. It is probably a good plan for you to go without your supper. But if you have any feeling of hunger or unsatisfiedness it might be as well to take a very little bit of supper along with the children. I find that a good drink for supper is a cup of "cambric tea," half milk and half boiling water, with just the least flavoring of tea poured in. I pour about a teaspoonful out of the teapot into my cup, not enough to even change its white color. And I use no sugar in it. Leave out the sugar, which is hard to digest. But a cup of hot cambric tea—leaving the tea out entirely if you want to—taken for supper or just before you go to bed might help you to get off to sleep. Or a cup of malted milk made with hot water and only a little milk. But the plain milk and hot water is just as good if not better than the malted milk. The only difference is in the taste. Sip your cup of hot cambric tea and enjoy it as you go along. It may taste flat to you at first, if you are in the habit of using sugar, but it probably won't be a week till you will like it better than with the sugar in it. The entirely empty stomach is almost as conducive to wakefulness as the too-full one. Experiment a little with yourself, and sort of coax yourself along, and you will come out all right. I certainly would let the children have a very light supper at night. A glass of milk and perhaps a small slice of bread with it. No more. I am so glad you and your husband are coming along side by side. Don't be anxious—let him take his time. It is just as bad to hurry the blooming of a mental flower as it is the blooming of a material one. You are taking just the right course with your husband. Now let patience have its perfect work.



A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

Our Robin Goodfellow:

Dearly Beloved:—Did you read in the Christmas number of the Century Magazine the story of the Magic Casement? No? I am not certain, but I suspect you were so absorbed in the delightfully appreciative article on your favorite modern philosopher, Henri Bergson, that you may have missed other rich matter in the following pages. Anyway, Bergson's philosophy is quite in harmony with Magic Casements, which reflect things always from the interior. I doubt if that mythical personage, Robin Goodfellow, could adjust a well-balanced, perfectly-working casement in our house (still in the building process) unless he could catch a glimpse of the real spirit likely to pervade our prospective house. The fact is, Robin Goodfellow is a dear familiar of ours and discerns quite readily our possibilities in the matter of Magic Casements. It is altogether to suit our moods that the wonderful transformation of our backyard views seems likely to take place. If we choose to look through common glass windows we very often see disagreeable things; but our accommodating Goodfellow is ready at any time to readjust our views by slipping in a magic slide that he discovers somewhere in our unexplored interiors.

I suppose that it is out of such invisible substance that we have been building our home ever since we found love. True it is a long time taking material shape, but that makes it all the easier to change its plan as our ideas expand or grow more subtle and refined. As Emerson says:

"In proportion as a man has anything in him divine the firmament blows before him and takes his signet and form."

Naturally it follows that as love hallows our lives the more beautifully our ideal house takes shape in our minds. It is so easy to add and to take away in the kingdom where we actually dwell in power. Some day, beloved, we shall begin to show forth our supremacy in the visible building of our house, and what a perfectly lovely time we shall have a-settling our belongings and bringing everything into the divine harmony of our dreams!

And right here is where our good Robin must come with ready assistance in the laying of Magic Casements without money and without price.

There will be days when we may be caught looking down at the mud unless our eyes are magically lifted to the stars shining through a suddenly opened casement. The wonderful

visions revealed to us have all the time been hidden in the secret chambers of our undiscovered minds; but it needs the wit of Robin Goodfellow himself to fetch them to the front. And even he is not capable of holding the divine beauty permanently before us. We have to lay hold of his conjuring power to retain the glory of which we have caught thrilling glimpses. Oh, I see. We shall have to spend at least an hour every blessed evening with the poets and visionaries to keep ourselves from being drawn inextricably into the heavy web of material cares and perplexities that harrow the souls of us world workers. Whether I bide like a whiterobed priestess tending the fires of our sacred domestic altar (the cooking stove), or whether I go out into orderly service with you, there will be need to seek, when we come home, the deep, interior peace from which to evolve the exquisite views revealed to our conscious sight through Robin Goodfellow's Magic Casements. Faithfully—HELENA.

His Birthday:

Here's to our wonderful Cornell man,
With his yawp from Ithaca town—
And here's to his health and his beautiful life
And the work which that life shall crown.

Methinks I see his kingly stride,
For he knows it all you see,
And my heart brims o'er with mother pride
And the love of him and me.

Twenty-one years for my college man,
Years of pleasure and pain;
Here's another toast to my precious son
And his work of heart and brain.

Joy to my man, my blessed man—
May his life be of use and of power,
May every treasure that God can give
Fill its every glorious hour.
—Mother (Grace M. Brown).

Writing Up and Gravitating Down:

There are several things I wanted to say to you when I saw you in Chicago, but your day was so full.

1st. I enclose an editorial on Flesh Eating. Apropos of this, Benedict Lust of the New York NATUROPATH, told me personally that the president of the Vegetarian Society of Vienna took to eating meat once a day after fifty years of abstinence. In this descent (?) his good wife joined him. As Newton said (when someone told him that a great scientist had proven his theory of gravitation false), "It is no use contending against the facts." Meat seems to be necessary to the energetic American, but not to the contemplative Hindu.

By the way, I am very much interested to know what the Hindu told you who came all the way from India to Holyoke to talk with you. That was a great event. My own thought of the Universe is fully stated in B. Fay Mills' article in *The Nautilus*.

That God made the Universe out of Himself (there was nothing else out of which to

make it), Mills says, "a sort of experiment to see if He could get away from His own consciousness." I have thought of it as "One act in the Drama of Eternity in which God played all the parts—"This squares with Pope—"All are but parts of one stupendous whole, whose body nature is and God the soul"—also with the Hindu's idea of the "heresy of separateness" with the unity of substance—of the Scientist—and the "One Power behind all manifestation." This concept removes all criticism, all condemnation—and finally brings Poise and Peace. As Emerson says "All is contained within the Eternal Cause," and if my bark sink 'tis to another sea," and Whitman, "Nothing can fail, not the least whisp that is known." This is a guess of the Intellect, the attempt to reason things out. When one loves Completely—he knows—that he is one with all and becomes so sensitive that his constant attitude is "I pray Thee, Father, that they may be one"—and he realizes in his own body what good old Walt meant when he said: "Who so walks a mile without sympathy (conscious union) walks to his own funeral—dressed in his own shroud."

Finally what's the matter with Elbert Hubbard? I have loved that man for fifteen years—defended him—the things for which he stood—from coast to coast, and across the seas. His words have pulled so that I have responded and sent him back his strong love and most courageous thought—from crowded cities—from the mountain top and at midnight, from the deck of ships at sea.

And yet it seems to me that he has just fallen short of being a divine man. See his article on Taft, urging the people to play safe and vote for Taft. When Hubbard's own success, his best success, came because he trusted his divine impulses and staked his all. Now he has become respectable. Think of the magnificent spirit of the Progressive Party that he seems to have failed to catch. When I read his article in *The Fra* on Taft, I said (it came to me spontaneously without my will in the words of Emerson), Hubbard is a clever writer, but "He cannot write up what gravitates down." And as I lay down *The Fra* I said in sorrow, in the words of one of Shakespeare's heroes (*Othello*, I think), "Elbert, I love thee, but never more be officer of mine."

Of course all this is subject to correction. I have wanted to write you for some time. I write not to impart wisdom, but to stimulate thought. And do tell us what the Hindu said. We are ready for it. Granted that Life is a game, we must play it according to the rules. That is what the sophist fails to see. Whitman knew it, when he defined Freedom as "Obedience to the law."—HINTON WHITE, 1443 Cuyler Ave., Chicago, Ill.

A Valued Christmas Gift:

First I wasn't going to. Then I thought I would. For I realize that even at Christmas time you must more than fill up waste paper baskets with letters from people from whom you do not care to hear in the very least.

However, as the Christmas season is to me more or less of a thanksgiving one, I felt as though even if it was but a word you of all people were the one to receive heartfelt thanks for so very many helpful thoughts read in *Nautilus* during the past year. Please convey to Mr. Towne, his mother, and keep for yourself the very best wishes for a Merry Christmas and bright and happy New Year with enough new subscribers to make it a prosperous one.—EMILY P. BELL, Guelph, Ont., Can.

Don't for Public Speakers:

These "Don'ts" are so good that we want to put them before any *Nautilus* readers who may be interested in public speaking. The father of these "Don'ts" is Grenville Kleiser.

- Don't apologize.
- Don't shout.
- Don't hesitate.
- Don't attitudinize.
- Don't speak in a high key.
- Don't pace the platform.
- Don't distort your words.
- Don't exceed your time-limit.
- Don't indulge in personalities.
- Don't emphasize everything.
- Don't praise yourself.
- Don't tell a long story.
- Don't sway your body.
- Don't be "funny."
- Don't fatigue your audience.
- Don't speak through closed teeth.
- Don't drink while speaking.
- Don't fumble with your clothes.
- Don't be sarcastic.
- Don't "hem" and "haw."
- Don't stand like a statue.
- Don't clear your throat.
- Don't declaim.
- Don't speak rapidly.
- Don't antagonize.
- Don't fidget.
- Don't over-gesticulate.
- Don't wander from your subject.
- Don't be awkward.
- Don't address the ceiling.
- Don't be monotonous.
- Don't put your hands on your hips.
- Don't be violent.
- Don't rise on your toes.
- Don't forget to sit down when you have finished.

In brief:

- Stand up so that you can be seen.*
- Speak up so that you can be heard.*
- Shut up so that you will be liked.*

The Drama League of America:

The theater is just being recognized as an educator of the people of enormous influence.

Whether or not the Drama League of America is the sole cause of this rousing of interest in the drama would be a matter of dispute, but it is safe to say that it is not the outgrowth of this awakening, but one of the causes of it. Librarians and booksellers in Chicago testify that since the organization of the league the demand for drama has so in-

(Continued on Page 66.)

FATIGUE

Its Cause and Antidote

By D. O. Harrell, M. D.

FATIGUE means poison. Every muscular and nervous impulse causes the burning of vital fuel, and the ashes resulting are Carbon Dioxide, a deadly poison. Fatigue is simply an indication of an excess of this poison in the system.

Another strange fact is, that the ashes dumped into the blood by the waste of a muscle cell are exactly of the same character as the ashes that are produced by a nerve cell or a brain cell. Hence anything that tires the brain also tires the muscles and vice versa.

This phenomenon has been clearly proved by Professor Fred Schiller Lee of Columbia College, expert on fatigue, and also by Dr. Maggiora of Turin, Italy. It is evident how useless it is to attempt to revive a tired brain through physical exercise, as is so often recommended. The ashes from countless muscle cells are simply added to those which already clog the system, and the brain is more hopelessly wearied than before. According to Maggiora, rest and breathing are the only sensible antidotes for fatigue.

The foregoing facts should be kept vividly in the mind of everyone. Fatigue is a danger signal. It is an indication that your lungs have failed to throw off Carbon Dioxide as fast as it has accumulated. It is nature's command to rest and breathe. There is no other fatigue cure. It is through the lungs alone that this accumulated poison can be cast off. Endurance, whether mental, nervous or muscular, is governed directly by the degree of your respiratory power.

Brain workers who lack power of mental concentration, who have a poor memory or who become rapidly fatigued, should ask themselves whether their system is not saturated with poison. Those who become fatigued rapidly through physical exertion

may be sure that they, too, are suffering from the same poison.

This fatigue and lack of mental power is not due, as many wish to believe, to lack of proper or sufficient food. Most of us eat enough food to nourish a body and brain twice as large as that we have. But not one person in a hundred breathes sufficiently to burn the food he eats and to throw off the ashes that result.

It is a lamentable fact that few persons know how to breathe or know the first laws of respiration. As long as they are not actually consumptives they blindly assure themselves that they have large and active lungs.

There has come to my notice recently a book entitled, "Deep Breathing," by Paul von Boeckmann, R. S. This treatise is by far the most sensible and valuable work I have ever read on the vital subject of breathing. The author is evidently a man of great experience and practical ideas.

I believe this booklet gives you the real key to constitutional strength. It shows us plainly how to develop a high degree of respiratory power, so that we may cast off fatigue poisons, and other health destroying matter. It explains for the first time the danger of developing the external body at the expense of the internal body. The author's arguments are so logical that his theories must be based upon vast experience. Personally I know that his teachings are most profoundly scientific and thoroughly practical, for I have had occasion to see them tested in a number of my patients.

The booklet to which I refer can be obtained upon payment of 10 cents in coin or stamps by addressing Dr. von Boeckmann directly at 1785 Terminal Bldg., 113 Park Ave., New York. The simple exercises he describes therein are worth many times the small price asked for the booklet.

Intelligent Industry Insures Independence

By FRANKLIN O. KING

The Man Who Tries to Kill an Elephant with a Pop-Gun is on a Par with the Person who would plan to Pulverize a Peanut with a Pile-Driver. Both may be Terribly in Earnest, but Neither has a Correct Idea of the Eternal Fitness of Things. Fools spoil their Tools when they try to Reap Results without Rules. Like the Horse on the Treadmill—They are Walking Fast, but not Getting Anywhere, in Particular. The Untrained Man, with only Brute-Strength to command Him, is up against a Hard Proposition in this Day and Age of Specialized Supremacy.

In other Words, the Man who Knows How to do one or two things well, has most Everybody else "On the hummer," when it comes to Competition. Emerson said:—"The Man who Makes the best Mouse-trap will find a Beaten Path to his Door, even though he Live in the Midst of a Forest." I am not so Sure about the quotation, but it simply bristles with Truth, like Quills on the Ridge-pole of a Fretful Porcupine. The Man with the Hoe would make more "dough" if he used modern methods to Reap and to Sow.

The Business Man makes the Best Farmer, because he Applies Business Principles to Buying and Selling as well as to Growing his Crops. His Creed is Simply to make a Two-Dollar Bill grow where only a "One-Spot" grew before, and with all Due Respect to the Yokel who is Merely Multiplying Blades of Grass, I think the Business Farmer has the Bulge.

The Mechanic, the School-teacher, the Doctor, the Lawyer and the Day-laborer are all "Business Men," when it comes Right Down to it—"Even as You and I." Most of Them have had Training in the "School of Hard Knocks" and Know How to Listen when "Money Talks." It only requires the Application of Brains in Order to make the Earth most Anywhere Bloom with Life.

Ben Franklin said:—"He who by the Plow would Thrive, Himself must either Hold or Drive." The Man who is Really in Earnest will absolutely make good on a Small Farm, if he will only Put his Shoulder to the Wheel, and stay "Put." WORK WINS—It Always Wins, but INDUSTRY and INTELLIGENCE are IRRESISTIBLE and INVINCIBLE.

Since Investigating Conditions in the Rain Belt

Say you saw it in THE NAUTILUS. See guarantee, page 5.

of Gulf Coast Texas, I have no Fear of Old Age or Poverty, because I know I can Take Up a Few Acres down there and be Absolutely Independent. I am Firmly Convinced that with Average Intelligence and Average Industry, any Man who is now Working His Head off in the North to make a Bare Living, where they Snatch one Crop between Snow-Storms and Blizzards, can soon Lay Up a Nice Bank Account in the WINTER GARDEN OF AMERICA. Come to the Land of Least Resistance, where You can Grow Three Big Money-Making Crops a Year on the Same Soil and Without a Dollar's Worth of Expense for Irrigation or Fertilization.

I believe you could save Twenty-Five Cents a Day if You tried. I know you would Try if you Realized that our Growers of Figs, Strawberries and Early Vegetables clear a net profit of \$300 to \$500 an Acre. Men have Realized more than \$1,000 an Acre growing Oranges in our Country.

Remember that our Early Vegetables get to Northern Markets in Mid-Winter and Early Spring, when they command Top Prices.

One German Truck Grower on adjoining lands this spring realized nearly \$500 from three-fourths of an acre of Strawberries. You could do as well if you only Tried, and on a Ten-Acre Tract FIND FINANCIAL FREEDOM.

The Biggest Price paid for a car of watermelons on the Houston Market this year was \$140. The car was shipped by the Danbury Fruit and Truck Growers' Association.



Two Texas Gulf Coast Products

We are situated within convenient shipping distance of Three Good Railroads and in addition to this have the inestimable Advantages of Water Transportation through the Splendid Harbors of Galveston and Velasco, so that our Freight Rates are Cut Practically in Half. The Climate is Extremely Healthful and Superior to that of California or Florida—Winter or Summer—owing to the Constant Gulf Breeze.

Our Contract Embodies Life and Accident Insurance, and should You Die or become totally disabled, Your family, or anyone else You name, will get the Farm without the Payment of Another Penny. If You should be Dissatisfied, we will Absolutely Refund your Money, as per the Terms of our Guarantee.

Write for our Free Book, which contains nearly 100 Photographs of Growing Crops, etc. Fill Out the Blank Space below with your Name and Address, plainly written, and mail it to the Texas-Gulf Realty Company, 1375 People's Gas Building, Chicago, Ill. Read it Carefully, then use your own Good Judgment.

Please send me your book, "Independence With Ten Acres."

**THE SWEDISH VIBRATOR**

An amazing scientific invention. Endorsed by physicians, athletes, actresses, judges, and thousands of men and women who have used it. Agents and Salesmen are wiring orders. Enthusiasm is unbounded. Every man and woman making money fast and easy. 100,000 already sold. 1,000,000 to be sold this year. Secure territory at once. Mail your application today, stating country you desire. This is the one important thing today—do it now.



Champion Wrestler of the World uses the Swedish Rhythmic Vibrator and says:

"For limbering up, keeping in condition and strengthening the muscles, there is nothing that equals or exceeds the use of the Swedish Vibrator. Vibrators I always use one in my training and I certainly find it a wonderful help. It reaches the seat of all stimulation and gives me a perfect circulation. It stimulates all the muscles elasticity, makes one powerful, quick and active."

"Being a first believer in vibratory massage, I tried various makes of Vibrators, but did not find one fit enough, efficient or strong enough to satisfy me. After using several others, I purchased yours. You have, in my opinion, the only perfect Vibrator on the market, and I can confidently recommend it to all athletes and those who desire health and strength."

THIS OPPORTUNITY

Is open to anyone who wants to make money and who is willing to work. We furnish complete literature, the only book you need to start immediately. Nothing difficult. No experience required. We want applications from men and women in unoccupied territories everywhere, clerks, teachers, waitresses, farmers, etc., etc.—all can make money on this grand, new, easy selling plan. Act today! Put your name and address on a postal card and mail it at once. Find out all about this tremendous opportunity.

THE SWEDISH VIBRATOR CO., Dept. 56 215-230 Schiller St. CHICAGO, ILL.

Wanted AGENTS & SALESMEN

This is an opportunity for you to make \$5000 this year as a high grade salesmen. No experience necessary. No delay. No charge for Territory. No competition. Exclusive field. Success assured. Remarkable offer. Read every word carefully. Get an appointment and get started without delay.

We are appointing men every day to manage our business in local territories. We need good, honest men who are willing to work—and we will give you today this opportunity to

Make \$5000 This Year

It is the chance of a lifetime. You will be in business for yourself. You will be your own boss—**independent, abundant money, pleasant position**—and your time will be your own. At home or traveling—all or spare time—get an appointment immediately and commence earning money next week.

The Swedish Vibrator

Most amazing seller ever invented. A new proposition for salesmen. Endorsed by the highest authorities of the world. A machine for home massage and vibratory treatment. Can be operated by simply attaching to electric lamp socket, or by ordinary dry batteries—in cities, towns, country—anywhere, everywhere. Needed by every man, woman and family. Anyone can use it. Get complete literature free and learn the wonders of this brilliant invention—a machine that gives 30,000 thrilling, invigorating, penetrating, revitalizing vibrations per minute. One-minute demonstration gets the order. Irresistible desire to own it once you feel the living, pulsing touch of its rhythmic vibratory motion. Sold upon five-year, cash certificate guarantee and 30 Days' trial.

150% Profit Throw away the little novelties upon which you have to make ten or twenty sales a day to pay expenses. Become a real salesman and make real and quick and big money. One sale a day means \$90 net profit a week. Many averaging four, five and even ten a day. This is actually the most brilliant, easy and high class proposition that has ever been offered to wide awake agents, general agents, and managers.

Don't Delay

Get free literature and complete information at once. Send just your name and address on a postal card and all will be mailed free immediately. Agents' sample furnished at wholesale price. Investigate. It costs you nothing to find out. Territory being rapidly assigned. But one man allowed in a field. Give the name of your county. Send your name and address today. This is a brilliant opportunity. Do not neglect. Do not put it off. Act immediately. Address



FRANK CHANCE, Manager Chicago National League Ball Team says: "After seeing how it removes stiffness and tension from the arms, legs and fingers, each player absolutely insisted on having one; and had it cost twice as much they would have had it."



ELSIE JANIS, the dainty and popular actress, says: "I think you should tell me about your vibrator. I cannot write, as I would not have space enough."



JULIA SANDERSON says: "I don't see how I get along without it. It certainly is far better than anything I ever tried for the throat and vocal cords."



WM. H. CRANE, the famous American actor, says: "I have been using your vibrator for several weeks for nervous trouble, circulation, etc., and found it exceedingly beneficial. It is all that you claim for it."

Delicacy Deliciousness

Are inseparable terms when you attempt to describe Maple Flavor. The true Maple Flavor to be delicious must be delicate. If you haven't realized this important fact, perhaps you haven't realized all that you should in using

MAPLEINE

(The Flavor de Luxe)

If you've tried to make it better by using just a little more than the recipe calls for, you have missed the best part of the Mapleine—the delicate, elusive tang of the Maple sap. Mapleine makes it, if you use it right. If it isn't delicate, it isn't delicious.

If you haven't produced that delicious delicacy with your trial of Mapleine, write us. We will be glad to explain why, and to send you a sample of a Mapleine-made syrup to demonstrate.

Grocers sell Mapleine—1-oz. bottle 20c, 2-oz. bottle 35c. If not write Dept. N.

**Crescent Mfg. Co.,
Seattle, Wn.**

Send 2c stamp for Mapleine Cook Book.



IRON WITHOUT A FIRE



Cut out the drudgery. Save time—labor—fuel. No walking back and forth to change irons—always the right heat for the best work if it's an

IMPROVED MONITOR SAD IRON

Self Heating. Satisfaction Guaranteed

Over half a million Monitors in use. Strong, simple, easy to operate. Heat regulated instantly, no dirt, no odor.

Agents, Salesmen \$10 to \$20 a Day
Managers Wanted

No experience required. Every household a prospect. Sells almost on sight. NOT SOLD IN STORES. Martin, Tenn., made \$500 in 1 year. Trimmer, Ill., writes, "Sold 12 in 10 hours." Mrs. Nixon, Vt., made \$14 in half a day. You can do it, too. Send for big colored circular, shows iron full size, explaining everything. Exclusive selling rights—no charge for territory.
The Monitor Sad Iron Co., 205 Wayne St., Big Prairie, O.



Beautiful Hair Is the Reward

of Nautilus readers who have used Mrs. Rhodes' Great Hair Maker. Users are delighted. They even tell Elizabeth Towne about it!

"I met the other day a young lady who was once stenographer for us. She said: 'O, Mrs. Towne, do you remember the Hair Maker you told me of about a year ago—Mrs. Rhodes? I used it faithfully and now have fully twice as much hair as I had a year ago. I am sure I would have lost all my hair if it hadn't been for that remedy. Both my sisters have been using it, too, with most gratifying results!'"—Elizabeth Towne. Year's treatment with picture and information for \$1.00.

GRACE G. RHODES, Dept. B, Corry, Pa.
Successfully advertised in Nautilus for years. "There's a Reason!"

P. S.—"Mrs. Rhodes' Great Hand Beautifier" is par excellence for bleaching and softening the hands. Sent prepaid for 50 cents.

Say you saw it in THE NAUTILUS. See guarantee, page 5.

(Continued from Page 62.)

creased that they have been obliged to more than treble their supply of books on this subject and cannot begin to meet the demand.

The league sees the saving of the situation, the solving of the problem, to be entirely in the hands of the audience and it aims to create an organized audience to demand and support only worthy plays.

The league is a banding together of all the forces all over the country already working for better drama, and a welding into one concerted whole that shall control the situation in support of better plays.

It is the duty of the league's play-going committee, which is composed of representatives of as many classes as possible—the expert, the scholar—the "tired business man," and the mere every-day lover of a good play—to attend all new productions and pass judgment thereon. If the committee deems the play worth while, it issues a bulletin to the members of the league, announcing the fact that such and such a play is being given, time, place, actors and a general outline and description of the play.

The second branch of the league's activities is the work of cultivating a taste for the drama—a knowledge of good drama and the ability to judge drama for oneself. This work lies in the hands of the educational committee. The educational committee is working in various ways. First of all it has a department of experts headed by Dr. George P. Baker of Harvard University, which prepares study courses and reading lists for the use of clubs and individuals.

The league is planning to issue to its members quarterly a list of all current publications on drama and magazine articles on the subject.

As the movement grew and the committees studied over this problem of creating this new audience which should demand and enjoy only the very best drama, it came to realize more and more keenly how much depended upon the children. The children were responsive and

(Continued on Page 68.)

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Ideal employment for "New Thinkers." Pleasant work, short hours, all holidays off, yearly vacation with pay, good salary. Diploma in six months. Text books by Edgar G. Alcorn. Catalog free. AMERICAN SCHOOL OF BANKING, 122 McLean Building, Columbus, Ohio.

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Learn a profession in 180 hours which will make you independent for life. Booklet, "How to Succeed," sent postpaid. Address DEPT. N., WELTMER INSTITUTE, Nevada, Mo.

VOICES MADE BEAUTIFUL

Our new book tells just how to transform a weak, tuneless voice into a thing of beauty, sweetness, power, bird-like trill, become an expert reader, to change falsetto into pure tenor. Price, \$1.00. MME. GIRARD, 818 E. 51st St., Chicago, Ill.

CHIROPRACTIC

Greatest Drugless Healing Science of the age. Easy to learn by our simple methods. Home and resident course. Special offer for coming class, large number have enrolled. Write today. PITTSBURG COLLEGE OF CHIROPRACTIC, Lyceum Bldg., Pittsburg, Pa.

EYEGLASSES NOT NECESSARY

Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, Cataracts, etc., without cutting or drugging. Over 100,000 "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive:

Mr. David Suttle, 1002 W. 51st Street, Chicago, Ill., writes: "I sent for your 'Actina,' and when it came I told my wife I would throw my glasses away and give the 'Actina' a fair show. I did so, following directions, and soon felt my eyes were getting in normal condition again and now I can say my eyesight is as good as ever, and my headaches practically vanished."

Mr. Emery E. Deitrick, 7124 Idlewild Street, E. E., Pittsburg, Pa., writes: "My eyes were very weak, and my vision was so bad that I could recognize people only at short distances. Since using 'Actina' I have discarded my glasses, my headaches are gone, and my vision, I believe, is as good as ever it was."

Mr. J. H. Frankenfeld, 522 E. 20th Street, Cheyenne, Wyo., writes: "I am not wearing my glasses at all. As for my catarrh, it is almost gone and I have been troubled with it for more than sixteen years."

"A great number of my railroad friends are buying 'Actinas,' as you know by the orders you have received."

"Actina" can be used with perfect safety by every member of the family for any affliction of the eye, ear, throat or head. A FREE trial of the "Actina" is given in every case.

Send for our FREE TRIAL offer and valuable FREE BOOK. Address Actina Appliance Co., Dept. 124N, 811 Walnut St., Kansas City, Mo.

MUSIC TAUGHT FREE

Special Offer to Our Readers

In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to our readers a complete course of instruction for either Piano, Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or Sight Singing. In return they simply ask that you recommend their Institute to your friends after you learn to play.

You may not know one note from another; yet, by their wonderfully simple and thorough method, you can soon learn to play.

The lessons are sent weekly. They are so simple and easy that they are recommended to any person or little child who can read English. Photographs and drawings make everything plain. Under the Institute's free tuition offer you will be asked to pay only a very small amount (averaging 14 cents a week) to cover postage and the necessary sheet music.

Write today for the free booklet, which explains everything. Address your letter or postal card to International Institute of Music, 98 Fifth Ave., Dept. 339 C, New York, N. Y.

Say you saw it in THE NAUTILUS. See guarantee, page 5.

Play Fair With Yourself—



Very few persons are doing it nowadays. Average persons, business men in particular, are through sheer brain power making their bodies do more, making them stand greater strains than the undeveloped muscles and weak constitutions are capable of; in truth, you are driving your body to the limit every day and sooner or later it is going to tell in a decrease in energy and power.

You can prove this if a few questions: Does your sleep refresh you or are you tired and worn out in the morning? Is your brain always on the alert? Is your perception quick? Can you concentrate your mind upon your work without severe effort? Are your muscles soft and flabby or the reverse? Do you eat heartily and is eating a pleasure?

In other words, are you in every way a 100 per cent. individual? If you are not, the fault lies mainly with yourself, as you are not playing fair—are not giving your body a chance.

Your body must be strong enough to withstand the work that you make it do, therefore, you must build it up—you must each day get back the strength that your work takes from it. To do this, you must bring your nerves, muscles and brain in harmony, which is the mission of the

MILLER PHYSICAL CULTURE COURSE

By devoting a few minutes a day on the Miller Course of Physical Culture, one can overcome the effects of all the strain that a day's work will cause. It will clear your brain, enable you to sleep well and awake refreshed, make you vigorous, energetic, alert and enable you to do more and bigger things.

The Miller Course requires no apparatus and does not force you to alter your regular habits in any way whatever. The course is individual and personal. The exercises that are given are prescribed to suit your individual needs. The course covers a period of three months' time, during which at regular intervals pupils' conditions and improvements are examined and the proper changes in exercises prescribed.

The Miller system has proven most successful and is now practiced and followed by many of the brainiest men in the country. This course is the outgrowth of the personal instruction system that Mr. Miller has been following with unbounded success for nearly ten years. We prescribe for both men and women. Ladies' Department under direct supervision of Mrs. E. F. Miller. Our literature is most interesting.

Our plan means success when you undertake it.
Write us today.

MILLER INSTITUTE of PHYSICAL TRAINING

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WASHINGTON, D. C.

Physical Culture for the Face

and care of the Hair, Eyes and Feet



A Woman Is as Old as She Looks

"My facial exercises do for the face what my exercises for the body have done for the health and figures of 60,000 women. The results are quick and marvelous. In six to ten minutes a day you can do more with these exercises at home than massage will accomplish in an hour a day in a beauty parlor."

Susanna Cocroft

Miss Cocroft has prepared the instructions for this course. Those who know her national—yes international—reputation as a restorer of health and youth, will be as pleased to hear of this new feature in her work as they will be certain that it will produce precisely the results she claims for it.

Wrinkles	Sagging Facial Muscles
Double Chins	Flabby and Thin Neck
Tired Eyes	Crows Feet
Pimples	Pouches beneath the Eyes
Sunken Cheeks	Thin or Oily Hair
Tender Inflamed Feet	
Sallow, Discolored or Freckled Skins	

and many other blemishes are relieved by invigorating the muscles and bringing a more nourishing blood to the parts affected.

The expression is invigorated, the skin becomes firm, smooth and clear, the hair glossy and abundant, and our pupils look ten years younger.

The direction of this work is in the hands of her nieces, Miss Grace L. Ballack and Miss Mildred A. Albee, whose association with Miss Cocroft for many years has adequately qualified them to assume the direction of this department of Miss Cocroft's culture training.

Write for our Free booklet to-day.

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A response to the heart hunger of humanity for personal help in understanding the deeper spiritual truths of
CHRISTIAN MYSTICISM

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**F. HOMER CURTIS, B. S., M. D., Sec'y,
1723 McCadden Place**

Los Angeles, Cal.

Say you saw it in THE NAUTILUS. See guarantee, page 5.

(Continued from Page 66.)

gave a ready welcome to the idea. Straightway the Junior Drama League was launched. This department aims to create over the country, clubs and small circles of children studying plays—learning the best there is in the classics and giving occasionally a worthy drama. The committee in charge of this department has prepared a list of plays suitable for children's use.—MAYONI A. BEST, President, 5529 Cornell avenue, Chicago.

Not Answered:—

The earnest prayer should bring its own answer in due season, not as a miracle, not through any contravention of law, but in harmony and accord with the same. My prayer has been as constant and unvarying as my own moments of conscious thought, my prayer is for that which is shorn and purged of pride, is for others as well if not more fully than for self; it is for the opportunity to work with all the powers of my soul for others. I read in every issue of *The Nautilus* of the success and of answered prayers of others. Some of these seem almost miraculous, and I wonder how many, very many, more of your readers are striving to achieve, who tell, or if they spoke would tell, of unanswered prayers. I have sometimes let loose my fancy and tried to imagine that the *Giver* must receive so much earnest soul outpouring for every gift that maybe my offering helps to secure the gift for others, that if I could know this were true I might secretly rejoice with the successful recipients

(Continued on Page 70.)

Paint Without Oil

Remarkable Discovery That Cuts Down the Cost of Paint Seventy-Five Per Cent.

A Free Trial Package is Mailed to Everyone Who Writes.

A. L. Rice, a prominent manufacturer of Adams, N. Y., has discovered a process of making a new kind of paint without the use of oil. He calls it Powderpaint. It comes in the form of a dry powder and all that is required is cold water to make a paint weather proof, fire proof and as durable as oil paint. It adheres to any surface, wood, stone or brick, spreads and looks like oil paint and costs about one-fourth as much.

Write to Mr. A. L. Rice, Mfr., 312 North St., Adams, N. Y., and he will send you a free trial package, also color card and full information showing you how you can save a good many dollars. Write today.—Advertisement.

Perfumes For 1/3

the cost of imported varieties. Finodor Perfumes are sold direct to consumers, thus saving jobbers' and retailers' profit. They have an exquisite yet concentrated odor. Free booklet and sample (on cotton) sent on request. FINODOR PERFUME CO., 133 Harwood Ave., Stapleton, N. Y.

You Can Weigh what you Should Weigh

My pupils are among the most refined, intellectual women of America. They have *regained* health and good figures and learned to *keep* well. Each has given me a few minutes a day in the privacy of her own room to following scientific, hygienic principles of health, prescribed to suit each individual's need.

You Can Be Well

My work has grown in favor because results are quick, natural and permanent and because they are scientific and appeal to *common sense*.

No Drugs — No Medicines

Radiate Health—so that everyone with whom you come in contact is permeated with your strong spirit, your wholesome personality—feels better in body and mind for your very presence.

Be Attractive—well groomed.

Improve Your Figure—in other words be at **your best**. You wield a stronger influence for good, for education, for wholesome right living, if you are attractive and well, graceful and poised—upright in body as well as in mind—and you are happier.

Judge what I can do for you by what I have done for others.

I think I do not exaggerate when I say I have corrected more

Chronic Ailments and built up and reduced more women during the past nine years than any physician—the best physicians are my friends—their wives and daughters are **my pupils**. I have

Reduced about 25,000 women from 10 to 85 lbs. I have rounded out and

Increased the Weight of as many more—all this by strengthening nerves, heart, circulation, lungs and vital organs so as to regulate the assimilation of food.

I want to help every woman to realize that her health lies, to a degree, in her own hands, and that she can reach her ideal in figure and poise.

Won't you join us?—we will make you and the world better.

I have published a **free** booklet showing how to stand and walk correctly, and giving other information of vital interest to women. Write for it and I will also tell you about my work.

If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend. If you are in Chicago come to see me. I am at my desk from eight a. m. until five p. m., and shall be glad to see anyone interested in this great movement of health and figure through natural means.

Sit down and write to me NOW. Don't wait—you may forget it.

I have had a wonderful experience, and I should like to tell you about it.

Susanna Cocrift

Dept. 63

624 Michigan Avenue, Chicago

Miss Cocrift is a college bred woman. She is the leading authority upon the scientific care of the health and figure of woman.

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Inspiring Music.

Free Seats.

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Learn a profession in 180 hours which will make you independent for life. Booklet, "How to Succeed," sent postpaid. Address DEPT. N., WELTMER INSTITUTE, Nevada, Mo.

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To introduce Dress Goods, Hdks. and Petticoats. Make \$10.00 to \$30.00 weekly. Best line—lowest prices—sold through agents only. No money required. New Spring patterns now ready. Samples and case free. Standard Dress Goods Co., Desk 67-P, Binghamton, N. Y.

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FREE To Every Woman



HERE'S the daintiest gift you ever laid eyes on—a whole week's supply of Marinello Face Powder—**FREE**. Of course, you know of Marinello Face Powder, but perhaps you have never used it, and so, simply to let you see how delightful it is, we are going to give you enough of this exquisite powder to last you a whole week.

Daintily put up in a charming, useful, Lucky Elephant Coin Purse and Vanity Case—one side of which holds \$1.20 in change—the other contains a puff and mirror. Usually sells for \$1.00. Send us your name, address, 2 dimes and 3 two-cent stamps, and both the case and the free Marinello Powder come to you prepaid. You'll find Marinello a surprisingly delightful powder. Write today—mention shade.

MARINELLO CO., Dept. F, Chicago, Illinois

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Write for information concerning terms, location of school, hours for classes or for individual appointments. Send postal card for information concerning our typewritten lessons.

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HAIR WITHOUT TONICS

No Drugs. No Diet. No Apparatus. Not Necessary to Discard the Hat.

If drugs and tonics cure hair troubles, why don't all Barbers and Druggists have fine hair? DANDRUFF—BALDNESS—FALLING HAIR, all Hair and Scalp Troubles Cured and Prevented WITHOUT Drugs, Tonics, Oils, Shampoos, Lotions or Apparatus. Easy method. Use at home. Either sex—any age. Results guaranteed. Testimonials sent on request. Full Personal Course Two Dollars. Chas. E. Smith, H. D., 5146 Merchants Exchange Bank Building, Lake Preston, S. D.

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By DR. GEO. W. CAREY

Author of "The Biochemic System of Medicine."

Comprising the Chemical formula of the twelve cell salts of the human organization, their therapeutical value and physiological action in supplying deficiencies in blood and nerve fluids. Price, \$1.00.

Price of The Biochemic System of Medicine, 444 pages, \$2.50. Dr. Carey's booklet, "Wonders of the Human Body," etc., 25c.

The three books will be sent postpaid for \$3.50.

Address DR. GEO. W. CAREY, 1118 Lake Shore Ave., Los Angeles, Cal.

(Continued from Page 68.)

in their success, but oftener, dear *Nautilus*, I have felt deep anguish of the hope deferred, which, indeed, does make the heart sick. I am reminded of the beautiful poem of Mrs. Wilcox, which was for the one who strove and almost won the race but failed. I try to believe that in some way and somewhere this prayer of mine will be answered, if not now and here, surely somewhere and sometime.—ONE OF THE MULTITUDE.

Practical Usefulness for You:

Many of us are not aware that self-indulgence is one of the greatest causes of failure. For instance, lying down in the afternoon is a self-indulgent habit of many people, who do not really at all require the rest. If they would only devote the one or two hours they are daily in the habit of resting to helping others, they would soon find they felt much more rested and would have overcome the weariness of the flesh, learned endurance, not wasted precious moments, but helped and cheered others and lifted themselves far along the path which leads to success.

Some people, not having any special or definite work to do, might say, "What should we do?" Let me here make a few suggestions, at least one of which I hope will appeal to them:

1. Write a bright and cheerful letter to someone you know would be glad of a little encouragement; someone, perhaps, who is lonely or homesick, or to someone to whom it might be a happy surprise to receive a letter.

2. Go and read to a blind person, and so give them bright and fresh thoughts, and help to lighten their darkness, or—

3. Devote the time to copying out some interesting book in the Braille System (a good and not difficult system). More books for the blind are sadly needed.

4. Give your arm to some lame friend, or take her out in a bath chair, so that she may return home revived by the fresh air, the bright sky, and more restfully and peacefully fall asleep at night.

(Continued on Page 72.)

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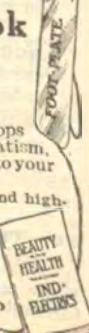
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For Worry-Worn
Minds and
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Leavitt-Science will renew your worry worn mind — recall your vanished poise and power—revitalize the famished forces of your dis-easy body —awaken your whole being to life and vigor.

Whoever you are—wherever you are—whatever your condition, the powerful-corrective influence of Leavitt-Science can be extended to your case with the same assurance that it will work the same wonderful results for you that it has for thousands of other afflicted ones.

There are no medicines to swallow—no religious doctrines to observe—nothing that you cannot do easily, nothing that you won't do willingly, nothing but what will result in immense and immediate benefit to you, for the object of Leavitt-Science is to provide help that wins obedience.

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There are many people who are sick and cannot get well. They have tried drugs, dieting, physical culture, electricity and various other methods. Still they remain sick. For this class of people this book will be found especially interesting. It outlines a course of treatment with concentrated foods entirely different from the ones above enumerated and gives the

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Those suffering from stomach troubles, catarrh, nervous disorders, rheumatism or any other chronic ailment, ought to read this book. It is written in plain language so that anyone can read it and understand it.

This booklet will be sent to any reader of *The Nautilus* upon request. A postal card will do. Address C. S. CARR, M. D., Station E., Columbus, Ohio.

Say you saw it in THE NAUTILUS. See guarantee, page 5.

(Continued from Page 70.)

5. Take your dog—or some friend's dog—for a long walk. Any lover of animals knows only too well the delight it is to dogs to have a long run—yet how often are they shut up for days on end, just because their owners feel "too tired or not in the mood" to give them the exercise their health and nature require.

6. Devote the time, usually given to resting, to making little frocks or shirts for the poor. One hour's needlework every day, and by the end of the year what a number of useful garments could be made!

And now just one more suggestion to make seven, though I could give a hundred: What a relief it might be to a woman if a reliable friend went in for an hour every day or even twice a week, to take charge of a sick husband, parent or child, and so let her feel she might just let go, and drop for awhile her daily fetters, without neglecting her duty.

All those who have realized the evil and futility of self-indulgence and sloth, one of the seven deadly sins, and have quitted the habit for that of thought and useful deeds for other people are on the High Road of Success, indeed have already achieved it.—CHARLOTTE H. WYMAN.

Socialism and Women:

When I read today in one of your editorials in the September issue, the following statement, I must confess it gave me a feeling of disappointment. The editorial referred to is headed: "*The People's New Party*." In it you make this statement: "Their votes helped name the first nominees of the first political party that really stands for the New Thought in politics."

There is one party in this country which is making history; a party which has had a national existence for a number of years, and has constantly been growing in numbers and increasing its influence on the policy of other parties, until now it has forced the leader of the new Progressive party to enter into the race for the third term as president, and to adopt quite a number of the planks of said party, in a more or less garbled form.

This party is also world-wide, and is today one of the greatest organizations and powers, if not indeed THE greatest, in the civilized world in educating the people.

You also state that "This is the first time in our history that a woman has had a voice in making a party platform."

The Socialist party has always recognized women as political equals. This is one of the cardinal principles of the party.

Women have often taken part as delegates to national conventions. A woman is now the candidate for governor of Washington on the Socialist ticket.—T. J. MAXWELL.

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This Treatment endorsed by Lillian Russell and leading medical authorities.

There is internal body waste always going on. An over-accumulation of this poison means nerve-exhaustion. Drugs cannot drive it out. Take a scientific Turkish Bath at home, at cost of only 2c a bath, by means of the

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Crooked Spines Made Straight



If you suffer from any form of spinal trouble—or if any member of your family is afflicted—send for the new 11th annual book of the Sheldon Method *today*. It is the most important book ever published regarding spinal diseases and the way to get positive relief or cure. Yet this 40-page book—which has shown thousands of sufferers the way to comfort, strength and health costs you nothing. Just a postal card is sufficient. Or, even better, describe the case. For your own sake or for the sake of a loved one who suffers—do not delay. The Sheldon book gives simple, direct and fully illustrated explanation of the Sheldon Method of treating Spinal Diseases, which has been

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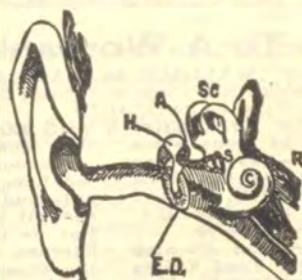
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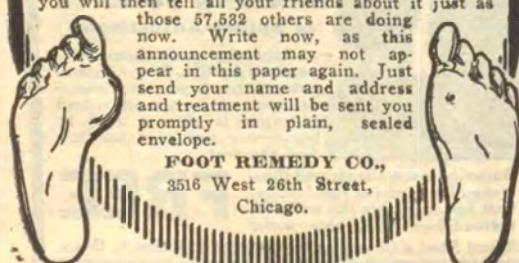
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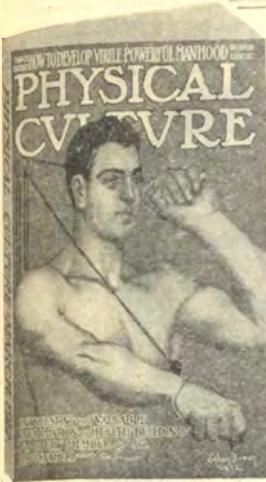
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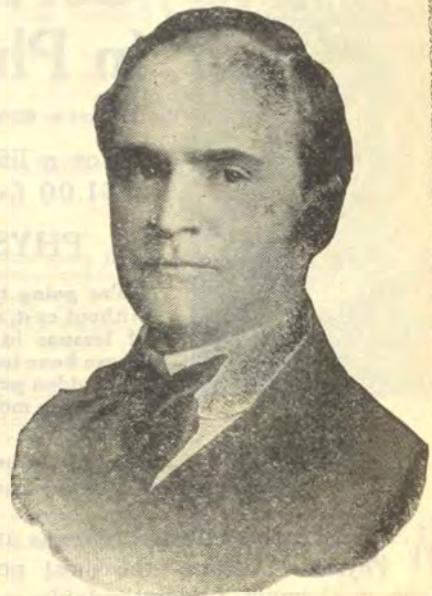
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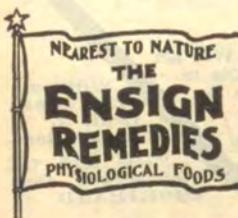
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